

Messenger and Visitor.

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An awakening in Corsica.

The following petition from the president of a league in the island of Corsica, which was established for the purpose of securing equal religious rights for all, has been presented to M. Combes the premier of France and is very significant:

'We the undersigned, * * * beg to submit the following points to your consideration:—(1) That the doctrines of the Catholic church are contrary to reason and knowledge. (2) That we, our wives, and our children disapprove of these doctrines, and no longer visit the Roman Catholic church. (3) That the teachings of the Protestant church are in accordance with our views. We have the honor therefore to ask you to suppress the office of Catholic priest in Aultern, and to place a Protestant pastor in the place of the priest.'

What the premier will do in this case, it is hard to say; but as there are similar requests coming to him from other parts of France it is more than likely that the time is not far off when the people will be permitted to choose their own religious teachers and worship God according to the dictates of their own consciences.



The Assouan Dam.

The building of this dam across the Nile is a great triumph of engineering skill. It is the greatest work of the kind ever attempted. It is nearly a mile and a half long, thirty-eight feet high and it has a hundred and eighty sluice gates, which are opened and shut by machinery, and regulate the flow of water in the river. The cost of construction was more than \$25,000,000. The supplementary dam at Assiout, some few miles up the river, is intended as a reinforcement of the great dam, to assist it by breaking the force of the spring freshets, and retaining them in a reservoir which is capable of storing more than 1,000,000 cubic feet of water. By means of these dams the surplus waters will be stored in the rainy season and released in the time of drought. By this system of irrigation, the cultivation of vast areas of what is said to contain the richest soil in the world, will be made possible. A new era is dawning upon Egypt, and others beside Joseph and his brethren may be led to go down into Egypt for food. The arrangements for the dedication of this Dam are completed. The Duke and Duchess of Connaught with the Khedive are to take part in the inauguration ceremonies. This consists in laying the last stone and opening a number of sluices to let the water flow down the river. The event is to take place on the afternoon of December 10th. This will be another mark of the beneficence of British rule in the land of the Pharaohs.



The Panama Canal.

This canal is demonstrating the wisdom of De Lesseps and others who sought means to get from the Atlantic to the Pacific ocean without doubling Cape Horn. It is believed that the Panama route is preferable to that of Nicaragua. The question has arisen as to whether the Panama Canal Company could give a clear title, in case the United States should wish to purchase. The Attorney-General has reported to the President, that 'a good, valid and unencumbered title to the property can be given.' It is expected that the President will exercise the authority given to him by purchasing the Canal Company's property if satisfactory arrangements can be made with Columbia. The revolutions which are almost chronic in that country have prevented any agreement being reached. It is hoped now, that a congress will soon be elected and the necessary legislation consummated. Just what bargain this country may wish to drive is hard to say. The commerce of the world wants the canal. The United States is the only power that can control

it and so we may expect in a few years to see the Panama canal like that of Suez, one of the highways of the world.



South Africa and Mr. Chamberlain.

It has been officially announced that the Colonial Secretary, Hon. Jos. Chamberlain is to visit South Africa and thoroughly investigate on the spot the many and grave problems that have arisen in regard to the settlement of affairs since the war. There is no doubt that matters in South Africa are in a disturbed state, and the best course to pursue is by no means easy to determine. Now that the war is over the loyal Dutch claim that the Government is dealing most unfairly with them, by what they are doing for those who were openly hostile. Loyalty, in their judgment, in Cape Colony, does not count for much, and elsewhere the industrial problem is becoming almost acute. It is possible that the views of Lord Milner may be so strong on some of these questions that the Government has felt it best to learn for itself the true condition of affairs and the best means of dealing with them. At any rate the Prime Minister has given his assent to the movement, even though he shall lose the active support of Mr. Chamberlain, in the passage of the obnoxious—to the Non-conformists, Education Bill. The Colonial Secretary will leave England about the last of November, and does not expect to return until next March. This action of the Government is commented on most favorably by the leading journals of the empire, and it is suggested that a visit to other colonies might be of great benefit to Great Britain, and be another link to bind the colonies to the mother country. This will come in time. The day for ruling the colonies from Downing street is passed.



The Danish West India Islands

The bill for the ratification of the treaty of the Danish West India Islands was defeated in the Landsting (or Upper House). The readers of this journal will remember that there was a majority for the sale in the Lower House. It was thought there would be a majority for the bill in the Upper House as well. But the vote stood 32 to 32. The opponents of the treaty made every effort to marshal all their forces. One member, 97 years old, 150 miles from Copenhagen, who had been seriously ill for some time, accompanied by physicians and nurses was brought in, in an ambulance and carried in a chair to the Hall, and an attendant stood at his side to tell him when to vote. Another representative 87 years old and bedridden was brought to his place in the Hall with great difficulty. Great excitement prevailed in the city. The announcement of the result was greeted with cheers and hisses. A commission is to be appointed to investigate the conditions of the islands with a view to their improvement. A company with a capital of \$1,000,000 has been organized, to establish steamship service from the Baltic to the Islands and Central America. It would seem as if the popular sentiment was favorable to the sale. We gather from American sources that the inhabitants of the islands themselves are very much disappointed at the adverse vote of the Landsting. Denmark has little to gain by retaining them and unless the conditions improve, the transfer to the United States is only a question of time.



Acadia Iron Mines.

It is a cause for congratulation that the Acadian Iron mines have fallen into the hands of such enterprising and progressive capitalists as the Messrs. Drummond and their associates. For some years they have been

idle, and the pretty village that grew up when the mines were worked has almost fallen into decay. It used to be a busy place, but in recent years the people who could get away have done so. The work that is to be carried on there now will surpass anything that has heretofore been attempted, and the village will enter upon a new era of prosperity. Hundreds of men will be employed in the works that will be rebuilt and in others to be erected, and no busier spot will be found in these Provinces or in Canada than will be seen in this place twelve months hence. All industries of this nature are of great value not only to the community itself where they are located, but to the surrounding country for miles. This is a boom for Londonderry. May it long continue and be greatly prospered.



Halifax and Railway Extension.

It has been announced that the N. S. Eastern Railway Co. is soon to begin the construction of the Railway which is to connect Halifax with Musquodoboit, Guysboro and the Strait of Canso. The grant from the Local Legislature will be \$500 a mile and the Dominion subsidy will be \$3,200. As this will give \$8,200 a mile, construction ought to be soon an assured fact. Dartmouth will be the terminus of the road. The Narrows will be bridged however and for all practical purposes the city of Halifax will be the real terminus. Then there is the South shore line from Halifax to Yarmouth, which will connect with the I. C. R. about seven miles from Halifax pass through Hammonds Plains, Hubbard's Cove, Chester, Mahone Bay, Bridgewater, Mill Village, Liverpool, Shelburne to Yarmouth. These roads will run through fine sections of the Province, which have not been developed because of their isolation, Shelburne and Queens counties in the West will be brought into closer relations with other parts of the Province, and Guysboro in the East will also secure a much needed opportunity for the development of her fine mineral and agricultural resources. The building of these railways will be of great advantage to the metropolis of the Province, and with her magnificent harbor ought to materially assist in the increase of the volume of trade, already large, of this goodly city by the sea.



The Pacific Cable.

The completion of this cable on the 30th of October was an event of great significance. By it Australia, New Zealand and Canada are brought into direct communication, and each with the mother country. The terminus in Canada is Bamfield creek, Vancouver Island and Brisbane, Queensland and Australia. From Brisbane as a starting-point the line runs to Norfolk island, thence to Suava in the Fiji group, thence to Fanning Island and thence direct to Bamfield creek. The section between Fanning island and Vancouver is the longest in the world. At Norfolk island connection is made with New Zealand a distance of 518 miles. The actual time required in the transmission of a message from Vancouver and Brisbane will be less than five minutes for a short message. This time will be spent largely in its transmission from one station to the other, there being four of these. Congratulatory messages have passed between the Canadian, New Zealand, Australian and the British Governments. As this is an English cable, it is easy to see its importance not only to Great Britain, but to Greater Britain, as well. The consequences may be far-reaching in their effects and the idea of an Imperial Federation of some sort is among the possibilities of a near future.

Better Than Gold.

BY REV. RUPERT OSGOOD MORSE.

Christian faith is a divinely pictured cathedral. Standing without you see no beauty, nor can you imagine any. Standing within every ray of light reveals a harmony of unspeakable color. This is because personal faith in Christ opens to you the portals of salvation, and is the key to the mysteries of God's providence.

Now the proof of this faith is better than gold. This is true of witnessing Christ to the world. Take a single instance: Two young men, one an unbeliever, the other a believer, were assigned to the same room as students in an academy. The unbeliever said at once: there is to be no reading the Bible or praying in this room. For answer, his friend said: But half of this room is mine. I am entirely willing that you should do as you please in your half, but in my half I propose to read my Bible and pray every day." No objection could be taken to this statement of the case. So the reading and the prayer went on. The issue of it was the conversion of the unbeliever. That unbeliever was John E. Clough,—a man than whom none since the Apostles have been more successful in winning the heathen to Jesus Christ. And the seed of this great and far-reaching tree was the brave witnessing of his Christian chum in his half of the room. What results God shall bring out of our witnessing none can tell. But the duty is ours. The results we may leave with God. Wherever I may be, I am to be a witness for Jesus Christ.

And the proof of your faith in prevailing prayer is better than gold. In Abner Kingman Nott's Memoirs we read of his "three great prayers," for the great revival in Rochester, N. Y., for one at his home, and one at a place where he preached one summer. As we read we learn how faithfully he prayed for these blessings, and of the praying bands he organized who spent the first half hour of each day in prayer. In a single year Nott saw those great revivals and in two of them helped to win the souls. Such prayer has not lost its power nor will it while God is God. Such proof of your faith is better than gold.

The proof of your faith in an honest handling of God's Word is better than gold. The Word of God is not a curiosity shop, neither is it a book of magic. It is what God is pleased to give us as a revelation of himself. He asks us to deal reverently with it. Whatever help there is in any ministry comes from a faithful handling of God's Word. That teaching is most inspiring which consists of the unfolding and faithful application of the truth contained in the text. That teaching which discovers and applies the meaning of the Word is of most worth. It is better than gold to see that Word shape the lives of those who give careful attention to it.

The perennial youth of every great ministry comes from the honest handling of God's Word. Dr. R. S. Storrs, on the fiftieth anniversary of his pastorate said:—"My steadfast and animating aim has been to bring an influence from spheres celestial, declared to us through Christ, to act on the minds and hearts, on the spirit and conduct of those to whom my ministry has been rendered; so that life by God's grace should be enabled in them and in myself, and souls made in his image be lifted to closer fellowship with him. That sums up all that I have consciously sought to do, for all these years, in the pulpit or in the pastoral service, and in that relation I have sought to be a faithful and untiring minister of God. With gladness, though with profound humility, I may say that I have sought to preach, "according to the gospel of the glory of the blessed God, which was committed to my trust." This was the secret of his great ministry. And it was better than gold.

Every powerful revival of religion is underlain with an honest handling of God's Word. Seventy-five years ago worldliness had driven all spirituality out of the churches of Switzerland. Into this formalism, Robert Haldane went delivering expository lectures on the Epistle to the Romans. Some of the theological students attended these lectures and for so doing were expelled from the schools. But God's Word got hold of them and sent them all over Switzerland as evangelists of truth. One of the converts of this far-reaching revival was one of Switzerland's most cultured women, Madame Henrietta Feller, afterward the foundress of the Grande Ligne Mission in the Province of Quebec. The motto of this mission, "The open Bible for all the people," was the logical outcome of the message which Robert Haldane brought from the open Bible to the people of Switzerland.

I should like to see a revival of pure, spiritual religion among us. But before we can have a far-reaching revival of pure, spiritual religion outside the churches, we must have a revival of Bible religion within the churches. That can come only as God's Word is honestly handled in careful study and impartial application to the life of our day. And this is better than gold.

Chester, N. S.

Timid Disciples Frightened.

When the waves dashed high on the Sea of Galilee and the little boat which carried the disciples and their

Master was filled with water the danger was very great. It was no small danger that frightened those hardy men. Some of them were fishermen of long experience, perfectly at home on the water and familiar with the Sea of Galilee. When they left their oars and aroused their Lord, saying, "Master, Master, carest thou not that we perish?" the peril must have been imminent.

We cannot blame them for being frightened. If we had been there we should have been frightened also. Jesus rebuked them, but he did so very kindly. He understood their infirmities. It was not because they trembled and realized the danger that he rebuked them. It was because of their lack of faith. They could not quite rest in the Lord in so severe a storm. They were not sure that the ship that carries Jesus may not go to the bottom.

It is well for us to take note of the dangers which surround us. We, too, are out on an ocean sailing. Dangers quite as real, and far more to be dreaded, are before us also. It may be that while we are dreaming of peace and safety sudden destruction is hanging over our heads. How shall we behave when trouble arises? What Christian has not asked himself how he would feel and act if he were exposed to the afflictions which have overtaken some of the saints? If he were called, as Abraham was, to give up his only son, what would he do? If he were brought to the hour when he must give up his life or give up his Saviour, what would he do? Would he not be alarmed? Would he not tremble and shrink back?

It is not wise to close our eyes and fold our hands and say, "There is no danger. We shall never be tried in this way." In the time of the prophet there were many who cried, "Peace, peace, when there was no peace." Every one should look the danger squarely in the face and prepare for it. Let him not imagine that he is safe because he is a disciple of Christ. The men who rowed the fishing boat on the Sea of Galilee on that memorable night were disciples of Christ. He had chosen them, called them, ordained them, and even then he was training them for great service. They were in the way of obedience. They were rowing the boat at his command when the storm broke over them. They had Jesus in the boat with them when the sore trial came. It is so still. Those whom he has chosen and adorned and sent out are often overtaken by tempests of temptation and affliction. Those who are in the way of his commandments are often sorely tried.

The storm was part of their discipline. They were in training for service, and it was well for them to be used to hardship and storm. Wilder storms than ever broke over Galilee awaited them. The fierce tempests of human wrath and fiery persecution were in store for them. They were all the better prepared for tribulation by the experiences of this awful night. Let not the Christian think it strange concerning the fiery trial which is to try him, as though some strange thing happened unto him. It is all needful in the way of discipline. It may be that God has some great service preparing for that man who is called to pass through the severest storms. He is preparing him for what he has prepared for him. If he fails in the trial he may never know what honors were awaiting him.

The disciples needed a strong faith. This was one way to learn the lesson. They were brave enough in some ways, but very timid in others. It requires a strong faith to keep from fainting under the trials of this life. Jesus came to supply this strength. Learning on him, we may safely go into any danger. Human nature may quake, but the soul is safe. No ship can sink with Christ on board.—Christian Advocate.

Guarding the Deposit.

(I. Tim. vi. 20).

BY THE REV. J. OSWALD DYKES, D. D.

The mass of Christian dogmas about which no difference arises among the great Christian communions is very much larger than is popularly supposed. Set aside metaphysical difficulties about the origination of the new life in the soul, and one deep feud respecting the powers of the church, her sacraments, and her ministry, there is scarcely another doctrine of consequence which is not held substantially alike in nearly every church. That leaves a notable consensus in Christendom. Put together these great mysteries: of the Trinity, of the Person of the Lord Jesus, of the fact of his atonement for sin, of his elevation to glory with power to save and judge mankind, of the Mission of the Holy Ghost, of the New Birth, of the Free Forgiveness of Sins, of the Hope of the Second Advent, of Resurrection, and of Eternal Life for all believers; put these, I say, together, and what a solid body have you of accepted beliefs! These are the most peculiar and influential of all Christian doctrines. About these, Christians are virtually at one. All these they equally prize as the sacred "deposit" entrusted by the Lord to his living church. With reference to this whole body of beliefs, at all events, the duty of Christians is a clear one. It is not to be held like any slight opinion of the day or merely probable theory, open to be revised or set aside

in an hour at the suggestion of some new speculation or liable to be upset by the latest discovery in archaeology. Men cannot build their religious confidence on such a shaky foundation as that. Nor is it in the least wise or worthy of serious minds to assume that, while Christianity itself may be true at bottom, all Christendom has gone hopelessly astray in its understanding of its tenets; that the entire body of belief which, from the days of the apostles downward, has inspired the hope and commanded the assent of Christendom, is as likely as not to be, after all, a foolish mistake. On the contrary, there is, as a mere matter of reasoning, an overwhelming probability in favor of what has been believed from the first and by all Christian ages. The chances are that the accepted conclusions of theological science have a great deal to be said for them, and are far too deeply grounded to be overthrown by every wind of modern opinion. To take up ignorantly the "newest thing out" in religion, as one would a fresh discovery, and be ready without inquiry to throw away the most ancient and stable beliefs of Christendom in favor of the latest dream of some brilliant essayist or the hypothesis of a speculator in theology, is really putting a fool's-cap upon reverent and sober inquiry. All churches owe it to the truth of Christ to protest against such frivolous abandonment of what has come down to us rich with the tears of saints and the blood of martyrs. By all means let the conclusions of the past be open to candid review in the spirit of ripe and accurate scholarship, of sober and cautious science. But do not set light by the most awful verities of our holy religion as if they had only been heard of the day before yesterday, or had not been pondered over by the sages, and lived in by the devout of eighteen hundred years. The truths here in question are too sacred, the issues at stake are too fearful, to warrant a flippant rejection of what has hitherto been most surely believed among us. These truths which have come down to us from Christ and his apostles are simply the most precious possessions of the human race. Study them by all means; understand them better; clear them of misapprehensions and human error where you can. But beware how you fling away at random, in a hasty hour, any portion of your treasure. It is too costly. It is from God. The life of souls is in it. It carries the hopes of mankind. Let us guard it for his honor whose truth it is, and whose great name is concerned in its pure and wide promulgation. Guard it for your own souls' sake; for it is your life and the one polestar to guide you out of time's shadows across the broad gulf of death into the everlasting land. For your fellows' sake guard it and spread it; for it is the Father's word to his wandering, sin-sick children—to all the crowds that have lost their way and stumble down, pierced with the thorns of earth, to the darkness of eternity.—S-1.

Preach the Cross.

BY REV. THEODORE L. CUYLER.

In these days no preacher can improve on Paul. To his converts in Corinth, he wrote, "I determined to know nothing among you save Jesus Christ and him crucified." He also declared, "first of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for he had sounded the gospel trumpet elsewhere before he struck its keynote among the corrupt idolaters of Corinth. It means that as the principal thing he preached the Cross, and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the gospel.

The atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its divine founder. All its paths converge on Calvary. The gospel does not underdate ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Christ Jesus died for our sins." This is the truth that has lain closest and warmest to the Christian heart in every age of the church. This is the touch-stone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Jesus Christ on the Cross of Calvary. It is the duty of every minister to thunder against injustice and intemperance, and fraud and selfishness and hypocrisy and covetousness and every form of wickedness; but the true vantage ground from which we assail them is beside that cross where Jesus died to condemn all sin, and to save the theory.

Sometimes a theory of the atonement is presented in the pulpit from which every drop of vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The one theory of the atonement which meets the tremendous necessities of a world lying in wickedness is this plain short simple line, "Christ died for our sins." The three great and glori-

us ideas compressed into this are—Substitution, Sacrifice, Salvation! Christ became our substitute and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt; the "Lord laid on him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth and in defiance of Caesar's victors at Rome, has been the secret of converting power everywhere. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizeings and defenses of the divine sovereignty, Calvin never ignored or betitled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kindwood, and the swarthy miners of Cornwall. Moody's bells all chimed to the keynote of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's church has in all ages held to this as the heart of all Christian theology—"Christ Jesus died for our sins." This sublime central truth is no more obsolete to-day than yonder sun in the firmament. To every younger brother who is about entering the ministry I would point the example of the mightiest of all preachers—and would say to him—follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him!—Watchman.

Some Things Sure.

It is surprising to those of us who have been taught the plain and reasonable gospel, how many of the illogical and grotesque religions find adherents. We marvel that any reasonable person can believe in spiritualism, with its rappings and ghostly apparitions that are so "adverse to the daylight;" or Christian Science with its vagaries; or Unitarianism with its Divine man and human Christ; and the more modest but persistent Faith Healing that cannot heal broken bones nor raise the dead. Many things disturb the peace of men's mind. Many problems arise to vex and defy the acutest intellect. Frequent discrepancies appear in the providence of God to befog the path of some, and science, ever discovering and declaring startling hypothesis, perplexes others. The young Presbyterian students were not too modest to inform the examining committee the story of man's creation in Genesis is a fable—an allegory—a mistake of Moses. The all-wise Methodist professor who has found out that most of the Old and New Testaments is allegorical, mythical and untrustworthy; are not sporadic cases afflicted with conceit and pedantry, merely—they represent a part of the vanguard of the "unstable in all their ways," the many "half-believers," whose lamps are not burning steadily and brightly, like the waves of the sea "driven with the wind tossed," ever learning and never able to come to a knowledge of the truth," confused and perplexed and doubting. Not so with true believer. He has something sure. Tempestuous waves foam and toss about him, but he is not afraid. They shipwreck others, but he says: "None of these things move me." No! this true believer in Christ is not ignorant of the pretensions of science, nor of its real achievements; neither does he close his eyes to all the fuller revelations of the truth of God. This is sure; science has not yet and never can discover "any other foundation than that is laid which is Jesus Christ." No interpretation, no monuments yet to be deciphered, or contemporaneous literature, language or truth now known or yet to be discovered can change the ground upon which he stands to-day. His faith is established in the Word of God and in his own experience, and all grounded in self-evident truth without which no other can be found.

What cares any believer for Darwin's conclusions! It must ever remain true that every effect has an adequate cause. Man must have no less than infinite wisdom and power and goodness from which to spring. The Bible declares this is God and he believes it. He finds that the natural man is at enmity against God; he has fallen either by his own sin or the sins of others into hopeless ruin. No human help can avail him. But, like Bunyan's Pilgrim, he sees a light as Paul saw it, above the brightness of the noonday sun and gets there a vision of his Lord, "the Lamb of God which taketh away the sins of the world." The need of his soul is not reformation but regeneration, and for that achievement, Christ, the Son of God, is the only power. He believes that. Amid all the varying experiences of the day's "march," of sunshine mounting all the hills with gold, or sullen threatening cloud; of radiant spring, or sombre autumn, there is and must be in the Author of all things—in infinite wisdom and power and goodness an adequate and just administration of providence, and he reads:—"Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved." And he believes it, and because he believes in these sure things of God he is able to stand fast, radiant, hopeful and happy.—Commonwealth.

The Vanity of Riches.

By riches we mean material things. These are to be possessed by men, but the mistake men too often make is that of being satisfied with the possession of that which is simply material instead of putting their hearts and minds on that which endures.

God calls us to the acceptance of what is spiritual and eternal. We are told that what is seen is temporal, and that only that which is unseen is eternal. The natural man believes only that which he can touch and handle. Men are wrapped up in the lust of the flesh, and the lust of the eye and the pride of life. The little, petty things that perish with the using are the things which the world longs for with an unabated desire. Too few desire that which is eternal and which is needed for the welfare and life of the soul. But true wisdom prompts us to seek for the true riches found in peace with God through our Lord Jesus Christ.

Of course while we live in the world, we are to be busied with the things of the world. We are to eat and to drink and to be clothed. We must secure food and drink and clothing. We may trust God for these things, but we will work for them diligently if our trust is anything but a fanciful sentiment. Our Saviour tells us that our Heavenly Father knows we have need of these things. He created us with these needs in our nature. If we need them, we are expected to seek for them and work for them, only we must do it with the right feeling in our hearts toward God, and with the determination that they shall not win our hearts away from God. If we think only of material things, we become materialists. If we think of God and of our souls and of our relation to him, we become spiritually-minded.

Our bodies are not naturally sinful. Sin does not necessarily belong to our bodies or to the material universe around us. Sin is in our souls. If there were not sin in the world, we might almost consider ourselves to be already in heaven. Sin is in our souls, and we need to have our souls purified and saved. If we become pure in heart and soul, we shall be able to use the world as not abusing it and as not being abused by it. It was and is a false philology which teaches that sin resides in matter, and that only as we become separated from matter are we saved. It is a very great mistake. Some of God's saintliest children on earth are very busy with material things, and some very wicked people are very poor and idle. The question is as to the condition and attitude of the soul. Is the soul saved?

It is dangerous to be rich, no doubt. The position is one that tries the life. But is dangerous only as one allows himself to be engrossed and won away from God and into a trust of riches rather than of God. He who puts his trust in riches rather than in the living God impoverishes his soul, feeds upon worse than husks and is his own worst enemy. A little, with piety, makes one rich. A good name and character and relationship with God are better than the best riches the world can afford.—Rx.

Prayer Meeting of Great Worth.

BY REV. JAMES A. BROWN.

It has for a long time been my conviction that the prayer-meeting of the Christian church is of most exalted worth to man and ministers unto some of his deepest needs.

1. The truth considered in the prayer-meeting is of great worth to the spiritual life of man. In this meeting the supreme realities come before the mind such as the reality of man's social, moral and spiritual needs; the reality of God, of his grace, and of his glorious attributes; the reality of the Holy Spirit's presence, and the reality of the life that is to come. Are not such truths supreme in their inspirational power? These indeed are truths that have made the best men and women of the world. The prayer-meeting is great in its truth.

2. It seems to the writer that the exercises of the prayer-meeting are great in their power to benefit the soul and life of man. Reverent, intelligent, fervent prayer is one of the most ennobling acts of the true man. The supreme One prayed, and taught his disciples to pray. The school of Christ is the school of prayer, and when we think of Paul, Luther, Livingstone, Gladstone, does not the conviction deepen that the school of prayer is also the school of greatness? Are not the songs of the sweet hour of prayer the best we ever sing? For has man ever lifted his voice in a nobler song than this:

"Nearer, my God, to thee, nearer to thee!"

Or this:

"Come, Holy Spirit, heavenly Dove,
With all thy quickening power."

Moreover, the spoken words in this meeting are a witness for the dear Lord, language coming from the heart of those who love Jesus as Saviour, from hearts conscious of the Holy Spirit's presence. Prayer, spiritual songs and the witnessing of Christians, these are the uplifting, sanctifying, ennobling exercises of the prayer service of the church.

3. The achievements of the prayer-meeting are great

and worthy. In this meeting souls are converted, regenerated, born into the kingdom of God. It is the place of spiritual victories, triumphs over sin, decisions for Christ, devotion to duty and heroic enlistment in the service of God and humanity. These are the highest achievements, since they relate to the soul and heart of man.

I am convinced, therefore, that the prayer service of the church is of most exalted worth because of the character of its truths, its exercises and its achievements.

Do you desire to build up the spiritual life of the church? Then build up the prayer service. Pray during the week for God's blessing in the meeting. Study the Bible, read your Christian paper and magazines with the purpose of bringing living truths into your testimonies. If there be time in the meeting, let the Holy Spirit use you in prayer and testimony. Be spiritually alive in the meeting; listen intently to every witness for the Lord; let your heart say "Amen!" to every petition, and let every song be your own heart's praise and adoration of the Lord.—Christian Herald.

The Unbridled Tongue.

Perhaps no agency has wrought so much mischief in churches as the unbridled tongue.

Mr. Spurgeon once said: "Every church, and, for the matter of that, every village and family, is plagued with certain Mrs. Grundys, who drink tea and talk a trial."

You can never build up a church by talking it down. Finding fault with your neighbor is a wretched salve for a sore conscience.

The professing Christian who shows by his conversation that he has no confidence in his brethren is not worthy of belief.

Many a church trouble would soon die out if the members of that church had grace enough to hold their tongues. The fire of contention will go out of itself if no one shall stir or fan it with an unbridled tongue.

There is a tongue which is like the pen of a ready writer when making unfavorable comments, but it cleaves to the roof of the mouth when words of commendation and appreciation are in order.

It is not only a great sin to set in motion an evil report against a neighbor, but to take up a reproach which some one else has started and send it on is a clear violation of the law of the Lord.

One who speaks unadvisedly with his tongue cannot neutralize the evil effect of his speech by lowering the tones of his voice. Solomon says: "A whisperer separateth chief friends."

There is a time to speak and a time to be silent. How beautiful is silence in its time. One who has power to hold his tongue is greater than he that taketh a city. We are told that a young man once went to Socrates to learn oratory. On being introduced to the philosopher, he talked so incessantly that Socrates asked for double fees. "Why charge me double?" asked the young man. "Because," said the philosopher, "I must teach you two sciences: the one how to hold your tongue, and the other how to speak." The former is far more difficult and more of a fine art than the latter.

The abilities of a well disciplined mind are largely negative. It is a great attainment to know how to speak and how to hear, but it is quite as essential to know how to keep silence and how not to hear. Some one has written of a good woman who was able to sit beside a friend who discussed the characters and faults of her neighbors for hours and not hear a sentence. She had trained her mind to turn away from unprofitable gossip and give her thoughts to better things. Happy soul! Never did mortal display clearer marks of true culture and refinement. If the heart were well stored with grace, the tongue and the ear would be under the control of the Holy Spirit, and he is the spirit of truth and wisdom and love.—N. Y. Advocate.

Many have come to feel that the mere attendance on the services of the church is sufficient, though the mind be fully intent on far other matters than worship. They feel it a duty to take part in the exercise; they sing the sacred hymns—hymns which are the inspired outpouring of most consecrated souls—and repeat the words without a thought as to their deep import. In very much the same way as a child will repeat a striking jingle of words. The song means nothing to them, and five minutes afterward they could not tell you one word of what they had sung. Very different this mechanical and heathen repetition of words and rhythm from singing unto the Lord, singing with "the spirit and understanding," as Paul counseled us to do! Very different this from singing with joy and praising his holy name! very different this from the kind of service we are told the redeemed shall render in that day to him who sitteth upon the throne! And yet we profess to have begun this life of service and that life of praise here and now.—Sel.

Man can destroy himself, but life and holiness can only come from another and a higher than himself. While it takes only one to do evil, it takes two to do good.—A. H. Strong.

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The Church in the World.

When the Master sent out His disciples to labor for Him, He gave them distinctly to understand *what* was expected from them and *how* they were to do it. The Christian church is a mighty factor in the world's life. It deserves far more credit than it gets as the great moral purifier of the race. Like light it cannot be hid. It has a great mission. Would that all its members were alive to their own highest and best interests!

It is a great thing to see a church sensitive to sound and evangelical doctrine, earnest in training its membership in right beliefs and practices, watchful and tender of its lambs; its meetings for prayer and praise, full of power, earnestness and spirituality, sensitive as to its financial obligations, enjoying the confidence of the public and actively engaged in doing its heaven-appointed work. A church like that gives tone to the Christian life of the community whether it counts its membership by hundreds or by tens. To it men are drawn as by an invisible power.

This is an age of organizations. There is a society for almost everything under the sun, and much good is done by these. All human, moral, and temperance efforts are praiseworthy. They are like the man whom the Master commended,—though not with Him and His disciples, still, as he was engaged in the same work he was in the Lord's service. These should be encouraged and welcomed, but they should never take the place in our hearts, of the church of Christ. They are but of a day, the church is for all time—they pass away like a shower, blessing, indeed, the church like a perennial fountain, ever abides.

The church is by far the best means to advance temperance work, benevolent work and to carry on all efforts to benefit and bless mankind. It is the best temperance society—the best Christian association for young men and women, and its life and influence ought to be such as to render these unnecessary. Candles are needless when the sun shines. The church is not only a converting power, it is also a home, a mother, a nurse, for all whom it redeems from a life of sin. No member can afford to let any other organization divide with his church, the efforts he makes for the moral and spiritual uplift of his fellows. *It*, first, foremost, always and everywhere. When a man is reformed in morals and converted in heart let him not be left like a Crusoe in the loneliness of the world, but bring him into the society of God's people—the church of Jesus Christ. It is not a perfect society. If it did not have such a bad world to draw from, it would be far better, but *as it is* it is the best place this side of heaven for a Christian.

People may be noble, good and very useful outside its portals. They may enter the celestial city without it, still, like home, there is no place, with which it can be compared.

Into such a church there will be births. The laws of the Kingdom make this clear. But results are not ours to produce. What some good men regard as their greatest successes may really be their greatest failures. How little we know about these things. The way some evangelists speak of their converts is enough to make angels weep—and the way some pastors talk of their prayer meetings is not much better. "We had a great meeting last night, seventy-five testi-

monies were given in 30 minutes." The very opposite may have been the case. From what we thought our most dismal failures, may yet spring immortal fruit. "In the morning sow thy seed, in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be good." It is not for us to mark out the seasons for God's harvest. To us is given to sow, to water, to watch, and to Him belongs—to give the increase. It is encouraging, it is inspiring to reap a quick harvest; but the sheaves will be quite as abundant and precious if we wait long for them. But wait not as those who star-gaze, but wait as the harvesters do, working the more zealously because the night is coming. They who wait *also serve*. Some one in search for a "settlement" wrote to an aged pastor, "Is there a prospect for a harvest?" His reply was, "I know nothing of the harvest, but there is a blessed field in which to sow." And so the great apostle says, "always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Paul and James.

A STUDY.

Paul—"A man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified." Gal. 1: 16.

James—"Was not Abraham our Father justified by works when he had offered Isaac his son upon the altar?" Jas. 2: 21.

Paul—"What saith the Scriptures?" Rom. 4: 23. James—"Abraham believed God and it was imputed unto him for righteousness." Jas. 2: 23.

Paul—"We conclude then that of a man is justified by faith, without (not by) the deeds of the law." Rom. 3: 28.

James—"Faith wrought, with his works, and by works was faith made perfect." Jas. 2: 22. What doth it profit though a man say he hath faith, and have not works. Can faith save him? Jas. 2: 14.

Paul—"Though I have all faith, and have not charity (love) I am nothing." I Cor. 13: 2.

James—"So (then) faith without works is dead, even as the body without the Spirit is dead." Jas. 2: 16. "By works then (which show there is spiritual life in the soul) a man is justified and not by faith only (alone)." Jas. 2: 24. (A man is justified not by a faith which stands alone, but by a faith which, like Abraham's wrought works.)

Paul—"Man is justified by (that) faith. Rom. 3: 26, which worketh by love." Gal. 5: 6

There is no disagreement between Paul and James. They are of the same mind. Paul does not say that a man is justified by faith without observing the law. "Shall we continue in sin?" he asks, "that grace may abound?" God forbid. For how shall we who are dead to sin live any longer therein? On the other hand James does not say that a man is justified by works, without faith? Each insists upon the necessity of both faith and works. Paul showing in I Cor. 13, that faith without love is of no profit; and James showing that faith without works is of no profit. If the purpose that both had in mind is considered, we shall see that no contradiction was intended or is possible. It is the object of Paul to show that a man cannot earn salvation by works, by the ceremonial law, or by deeds of piety. He has broken the law and cannot be saved by it.

Salvation must be the free gift of God, and it comes through faith. It is the object of James to oppose those who misunderstood or perverted the doctrine of Paul,—that justification is all of grace (he having written his epistle 26 years after Paul began to preach justification by faith—not by the deeds of the law.) He therefore shows that those who pervert Paul's teaching, have not the faith which Paul describes, for that works by love. Justification is either of grace or works. Paul says it is of grace through faith. James nowhere says the opposite—that it is of works. He indeed declares that we are not justified by faith only (alone.) And we are not, for faith alone is dead. And with this Paul agrees when he says, "Though I have all faith and have not charity, I am nothing." Besides Paul, and James are of the same mind in regard to the relation between faith and works. Throughout Paul's writings faith is represented as the root of the Christian

life and spring whence all good flows. That James held the same idea is evident from his comparison of faith and works to the spirit and body of man—faith being the spirit and works the body. As the activity of the body is evidence of the presence of the spirit, so works manifest the presence of faith.

Editorial Notes.

—This is good testimony which comes from the King of Siam and well worthy of consideration by all who are interested in the uplifting of the human race. It is a tribute to missionary workers in pagan lands that is well-deserved, though often overlooked. The King is a strict Buddhist, but fair and broad-minded in his treatment of missionaries. He often contributes to the work of missions in cash and sites for mission buildings. To American visitors he has said:—"Your missionaries first brought civilization to my country." Let the good work go on apace.

—The situation in Ontario on the liquor question at present is this: A vote of the electors will be taken on December 4th of the present year, on the question of the adoption of a law prohibiting the retail sale of liquor except for medicinal, mechanical and scientific purposes. To bring this law into operation, it is necessary for the prohibitionists to poll a majority of the votes cast, and to poll not less than 212,739 votes. The liquor party are making a desperate fight to prevent the ratification of the law, and friends of temperance are making a strenuous effort to secure its ratification.

—A Christian will do the best thing for himself and his neighbors if he will examine himself as did a follower of Confucius. He says, "Every day I examine myself in three points. In my efforts for others have I been faithful? In my relations with others have I been untrue? In the instruction which I have received have I made it my own?" We are commanded to "examine ourselves" for a certain purpose. But if a man sustain right relations with his God, he will be sure to sustain them with his fellows. The most frequent look should be outward and Godward rather than inward and manward.

—One of the most practical temperance sermons which has ever been delivered from a pulpit was recently preached in the town of Eastport, Maine. It consisted of one week's newspaper reports of the suffering, shame, sin and crime caused through intemperance. The reports were pasted on paper strips made into a large roll, and as the roll was unwound extracts were read by the pastor who made comments on special cases, while several attendants carried the end through the church and into the street. It was then placed on exhibition as an object lesson showing the misery caused by drink. If such preaching should become general in Maine the present liquor law will remain in force for some time to come.

—Sunday the 9th inst. will be a memorable day for our Sunday Schools. All over this continent the day will be observed in the endeavor to get as many pupils as possible to decide for Jesus Christ. The exercises will vary according to local conditions. But the great purpose will be to lead the young and all others, to choose the Lord Jesus Christ as their Saviour and Lord. There are many things to be considered in the observance of this day. Pastors, Superintendents, and Teachers will need much wisdom and grace, in order to obtain the best results. There are evils to be avoided, and one of these is undue pressure upon very young persons in a matter of such moment. The Holy Spirit is a prime factor in the regeneration of men. Let us exalt the Spirit's presence on the 9th.

—The two cardinal principles for which Baptists along with other Non-Conformists are contending in England, in connection with the Education Bill now before Parliament are: (1) "Public control for public money"; (2) "Religious freedom in public schools." During the coming months the changes will be wrung on these two points and public opinion will be educated so as to preserve what was obtained for us by our ancestors with a great price. If Mr. Balfour persists in forcing through Parliament the Bill now under discussion, in its present shape, he will have evoked such a storm as has not been seen for some time in Britain. It is a significant fact that leaders in the Roman Catholic and Episcopal churches are strenuous in their advocacy of the measure, while Nonconformists as strenuously oppose its passage.

—The autumnal session of the Baptist Union was held in the city of Birmingham this year. In the year 1837 the first Baptist church was organized in that city with seventeen members. Now there are twenty-five churches, seventeen mission stations, 5,616 members and 12,703 Sunday School scholars. The address of the President on "The Place of the church in the Life of the Nation," was a strong and vigorous exposition of his theme. The discussion which called forth most enthusiasm was when the attitude of the Baptists on the Education Bill was up for consideration. The addresses on other themes were

also of a very high order. Arrangements were made to complete the canvass for the 20th Century Fund for £250,000 sterling. £125,000 are to be given for evangelizing purposes at home and abroad, and £30,000 for maintaining and extending work in the villages. A considerable portion is to be given to the Church House and the Annuity Fund. The meetings at Birmingham indicate how very much alive are the Baptists of England. Aims are high and prospects bright.

—According to the Ram's Horn, there is a hopeful movement on foot, looking to the federation of four distinct denominations whose basic principles are so nearly alike as to enable them to unite with very little sacrifice of individual doctrines. The United Brethren, the Cumberland Presbyterian, the Methodist Protestant, and the United Evangelical churches, are similar in doctrine and polity. The question of a national federation has been under consideration by the leaders for some time. Each body has an average membership of 200,000. That a union would be of advantage to the cause they all profess to serve can scarcely admit of question. And there are other bodies of Christians so similar in doctrine that union of some sort ought to be carefully and prayerfully considered. The different Baptist bodies in these Provinces might well do this. It is significant to note the desire of many for a closer relationship between the great Presbyterian and Methodist denominations. Federation is in the air.

Kuyper on Calvinism.

NO. I.

As intimated some time ago in a brief notice of Dr. Kuyper's lectures on Calvinism at Princeton, I will endeavor to bring before the readers of this journal the thoughts of this sturdy Dutchman on the system which had such a far-reaching effect on the character of our fathers.

The subject is approached by setting before us two opposing forces; modernism, by which is meant all that which is bound to build a world of its own from the data of the natural man, and to control man himself from the data of nature; and, as The Force which antagonizes, "all those who bow knee to Christ, and worship him as the son of the living God, with God himself." In other words, the old doctrine that there is an Almighty Sovereign who rules in heaven and earth, who is Creator and Redeemer, who through all vicissitudes has a plan which he is working out, bringing to pass his own designs for the human family. "In Calvinism my heart has found rest," says the lecturer, and there are others who in this time of eclipse would confess the same thing.

WHAT IS CALVINISM?

Not the mere sectarian designation of Reformed churches, "a decisive name applied even to those who have divested themselves of all traces of sympathy with the faith of their fathers." Nor will the term Calvinist be covered by the description of one who is a mere subscriber to the dogma of foreordination. Nor is it a correct use of the title to apply it to some Baptists and Methodists. Spurgeon was a Calvinistic Baptist, the Whitefield Methodists in Wales are Calvinistic Methodists. We are to look at it in a broader way. Historically the name of Calvinism indicates the channel in which the Reformation moved, so far as it was neither Lutheran, nor Anabaptist, nor Socinian. (Let us not take umbrage at the reference to "Anabaptists." We have nothing in common with the fanatics of Munster who are known by that name. Our Baptists were another set of men. I am not sure to whom Dr. Kuyper refers. But let that pass and come to the enquiry without prejudice.)

The Dutch professor carefully draws what he believes is the correct outline. It is that "system which under the influence of the master mind of Calvin raised itself to dominance on the several spheres of life. It is that political movement which has guaranteed the liberty of nations in Holland, in England, and in America. Scholars assign this significance to Calvinism; even those whose sympathies are not with the movement. Mark Pattison, Anglican, wrote: "The Protestant movement was saved from being sunk in the quicksands of doctrinal dispute chiefly by the new moral direction given to it in Geneva. Calvinism saved Europe." In France the Huguenots, the Beggars of the Netherlands, the Puritans and Presbyterians of Great Britain, the Pilgrim Fathers of North America, were all of Calvinistic origin. In the 39 articles [See Art. xvii], the church of England is strictly Calvinistic, though in her tractarian movement she has abandoned the straight paths. The confessions of the Independents and Baptists were equally Calvinistic; and strange thing! While Methodism opposed the theological interpretation of Calvin it is nevertheless the Calvinistic spirit that created this spiritual reaction against the petrifying church life of the times.

We receive without a murmur the slight implied in the commendation—Even the Baptists applied for shelter at the tents of the Calvinists." Probably the Baptists were taught by Paul ere they felt that the Cal-

vinists were so far their allies. With Calvinism we must ever ally ourselves, because it "sanctions no ecclesiastical hierarchy, and no magisterial interference." The Baptist principle is to accept the truth of God as a whole, and whoever holds with the important points of that, he is so far identified with us.

It is well, once for all, to embody the statement of the claim for this principle. Calvinism is the opposite of Romanism, Rome is the domination of the priesthood; Calvinism has the teaching man; Romanism is unity under one Pontiff; Calvinism is diversity with free thought only under law to Jesus Christ. Romanism has its theology, passed upon by councils, and which, if a man do not believe, he must perish everlastingly. Calvinism developed a new theology, then a special church order; it created not merely a different church-form, but an entirely different form for human life. Romanism has embodied its life-thought in a world of conceptions and utterances entirely its own. If you would compare Christianity with Paganism or Islamism, it were safer to place Calvinism in line with them than Romanism or Lutheranism, because Calvinism claims to embody the Christian idea more accurately than could Romanism or Lutheranism.

I have given Dr. Kuyper's statement accurately; but I must say that his reason "because Calvinism claims," etc., does not seem conclusive. Romanism "claims" to be the perfect expression of Christianity. We all "claim" to be the nearest to the truth. The question is, What is the normal form of the Kingdom of God, and which comes nearest to that? Then, further, who is the arbiter in the case? Where is the man who is to decide? Who is free from prejudice? With all modesty, therefore, I suggest that the Baptist Principle is a safe one, obedience to Jesus Christ in all things. Take that to your Pagan, and nothing but that. Present the only "claim" that is worthy, in the promises Jesus said, "I am the light of the world: follow me." Then you will have it all. Otherwise you will do as all ecclesiastics have been vainly doing for wellnigh two millenniums, crying to all "Follow our dogma." D. A. STEELE.

The Forward Movement.

Dear Mr. Editor:—November 1 has come and with it the privilege of announcing that the Forward Movement has been carried to a successful issue. The conditional sum of \$60,750.00 has been received in full. Some subscribers who have found it impracticable to get their subscriptions into the treasurer's hands by the 1st, will kindly send them in as early as possible. The expense of the campaign throughout the five years has of course been considerable, and the advantage to the institutions will be less by that amount. Any sums that reach us over and above the \$60,750.00, will go to cancel the expense account, and to increase by so much the net advantage to the educational work. We trust, therefore, that all who have been intending to send a new contribution, or to redeem a pledge, will fulfil their purpose.

I can send you only this hasty word today. Next week, (D. V.) I will give full particulars, and also make due acknowledgment of the splendid loyalty of the people.

Wolfville, Nov. 1st.

Pastor, Not Priest.

The two words pastor and priest represent two radically different conceptions of the Christian ministry. As it well known there is a large section of the church which holds and emphasizes the idea that its ministers are priests. It brings over into the Christian system the dominating characteristic of the Jewish and pagan priesthood. Its ministry officiates at an altar rather than in a pulpit. It offers a sacrifice rather than proclaims an evangel. It puts itself into a position of a mediator rather than points to the one Mediator through whom the whole world may have access to the Divine Father. This is the dominating thought of the Romish Church, and this with more or less of emphasis is promulgated by its Episcopal sister. Their ministry stands apart from the people to whom they are commissioned. They are constituted a distinct and privileged class. They dress in peculiar, and some of them, in gorgeous garments and assume functions in some cases little less than divine. In the place of serving they seek to rule; instead of ministry they reach out for mastery.

Now we need not say that this is directly opposed to the New Testament conception of the position and functions of the Christian ministry. The conception is, that the minister is a pastor. He is to lead his people and not lord it over them. He is to entreat, admonish, teach them in all simplicity and love rather than to seek to overawe them by his pomp and splendor. He is to be a proclaimer of an atonement made rather than attempt at the altar to make it. He is to declare the Mediator and not seek to usurp his place. In a word he is pastor, not priest. When Jesus Christ sent forth his disciples in the day of his earthly ministry, when upon the hillside he gave them their final and world-wide commission he sent

them forth as pastors. "Go ye," he said "and as ye go preach." Heal, help, save. That too is the burden of the Epistles of the New Testament. Paul, Barnabas, Timothy and the rest went forth as pastors to lead and not as priests to atone. They were the servants of all and sought the mastery over none. That which they were they taught. The ministry they exercised themselves is the ministry they emphasized to others. What they were in their generation is what they would have their successors to be in ours.

The world does not need priests, but pastors. It wants not those who obscure, but those who reveal. Its needs cry out not for those who stand apart in a class by themselves, but for those who touch elbows with common humanity in all the legitimate experiences of daily life. Where the priest dominates today there formalism and spiritual lifelessness prevail with all which their existence means. Where the pastor prevails—the pastor full of the Spirit of the Great Shepherd, the great Pastor—there spiritual life and beauty abound. God give us pastors, not priests. The one represents the world's bondage; in the other is the hope of its redemption. Before Christ came the priest had his office. Now that Christ has come, the sufficient sacrifice, the prevailing Mediator, the pastor must take the priest's place. The one is pre-Christian, the other is what Christ ordained.

—Rx.

Guyboro Church Opening.

The church at Guyboro celebrated an event of no little importance—the opening of a new house of worship—Sunday, Oct. 26th. The project for the building of the new church was conceived during the pastorate of Rev. R. O. Morse, and before he left a considerable sum had been accumulated and placed in the bank to await the favorable opportunity for proceeding, with the new building. A year ago the Rev. Ernest Quick assumed the pastorate, and under his aggressive, tactful leadership, further sums were secured, and the work of building was undertaken. The result is a well located, artistic, comfortable, and every way suitable place of worship. The auditorium has seating accommodation for about two hundred and fifty, and provides for the choir on the right, and for the baptistry on the left of the platform. Back of the auditorium is a pleasant Sunday School room, and three small vestries for the pastor, the choir, and for these—as a robing-room, respectively. The building is supplied with a heating furnace, and with a lighting system by the use of acetylene gas. A sweet-toned bell has been placed in the steeple through the generosity of one of the sisters. The building entire represents a cost of about \$5,000. Towards this a generous contribution was made by Mrs. James Pyle of New York, and the lighting system was donated by her sons. Over four thousand dollars, however, of the expenditure must be borne by the church itself; and when it is remembered that the church is numerically very small, and the fact is stated that there is not more than three hundred dollars remaining to be raised, it will be seen that a most commendable spirit of zeal and self-sacrifice has been manifested by the church. Those in better circumstances have been very generous, and those less able have been not less devoted and generous according to their means. It has been a labor of love in which all have united, and pastor and people may be heartily congratulated.

On the day of dedication, the writer preached at the morning and evening services, and Bro. Snelling of Country Harbor in the afternoon. Rev. O. N. Chipman of Canso was also present and took part in all the services. Before the sermon in the morning Pastor Quick read a strong and beautiful letter from Bro. R. O. Morse, regretting his inability to be present, but expressing his joy in the occasion, and his congratulations to the church. The sower and reaper were represented in a common joy. After the morning sermon, an impressive and appropriate dedication service was read by the pastor and the dedication prayer was offered. The whole day was full of joy and power. May the fruit be gathered in its season. Mr. and Mrs. Quick are a devoted pair in the Lord's service, and the church has in it many choice devoted spirits. May the Lord now fill the house with his glory and give abundant spiritual blessing.

T. TROTTER.

Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—Mrs. Besant.

In all work, honestly done, there is, to a certain degree satisfaction, because there are good moments in every life, however joyless—moments when the sun shines, winds are warm, and there is solemn meaning in the great marshalling of the clouds, moments when the soul of the world, the presence of the great Mother Earth, is with us, bring deep comfort and rest from pain, and Time is inexorable. There is no cry of agony in the world that with Time does not grow first hoarse and then dumb.—George Eliot.

* * * The Story Page. * * *

The Hazing of a "Sneak."

HUDSON KEMPTON.

Five or six sophomores of Acadia College were assembled in John Moran's room. Counting them I find there were six.—Theod Pendall, Billy Harris, Cole Carey, Jess Presdon, Johnny, and myself.

College had been running about six weeks on the fall term, and we were getting pretty well acquainted with the thirty or forty new men who had come in. It was regarding these that the sophs were now conversing.

Johnny, I thought, was the handsomest fellow in the class, with a large build, big head, wide brow, light, curly hair, and laughing blue eyes; and he now had the floor. The others were scattered around, three on the bed and two on the table.

"Yes," Johnny was saying, with an expression as near a frown as he ever got on that smooth front of his. "I tell you, fellows, there's a sneak in the building, a dirty sneak! That's the only explanation. How else could the faculty get on to everything that's going? How could the Old Doc know it was Enoch Morse that blew the fife the night we had the racket on the roof? Or that Billy here manipulated the bellows for the fog-horn? And it's been the same way with everything this term; every time we have had a little fun that wasn't down on the calendar, the next morning the Old Doc sent over to the building,—I want to see Thomas William Fowler Harris, or whoever it may be that got it up, 'immediately in my office,' and he never misses the ringleaders."

"That's right, Johnny; that's right," said Jess, our husky football captain, who was a man of action rather than words.

Theod Pendall interrupted.

"I don't agree with you," he said. Theod never was carried away by enthusiasm unless it appealed to his cool reason. "Remember the Old Doc has been here a good while. These little rackets of ours are a pretty old story to him. He has known us sophomores for a year, and I don't see anything very remarkable in his being able to pick out the boys that cut up the capers."

"The trouble with some fellows is," answered Johnny, "they think the Old Doc is supernatural, think he is omniscient, think he can see in the dark, and know what's going on behind closed doors. How could he know about that roof racket unless somebody put him on to it?"

"Good gracious, man," said Theod, getting off the table, "didn't people hear that racket clear over to Canning, five miles away? Wouldn't the Doctor hear it a block away? Couldn't he put up his window and hear every word that anybody could hear above the din,—tin pans, pokers and shovels, tin horns, Enoch's fife and the fog-horn? Don't you suppose he knows Enoch is the only man on the Hill that plays the fife like an old soldier? and couldn't he hear you bawling, 'Toot her up again, Billy,' whenever Harris's arm got tired with turning the fog-horn crank?"

Johnny turned to me.

"What do you think about it, Jud?"

I was lying on the bed with my feet over the foot-board, but on being addressed I got up, took a chair and seated myself with the back between my legs, for I had thought of something, and I wanted to make it impressive.

"I'll tell you, fellows, I think this is a very serious matter. If there's a traitor in the camp running to the Doctor with things, we want to know it and give him his medicine, and if the Old Doc is a mind-reader from way back, we want to know that, and conduct ourselves accordingly. Now, I've got a proposition. I know who you fellows suspect, and so do you: it's this fresh-faced freshie from Restigouche. I move we take out a warrant for his arrest, and try him before the Hazing Court!"

Cole Carey gave a yell, and every soph sprang to his feet to second the motion—with the exception of Theod, who took his hat and went out. Johnny and I were appointed a committee of arrangements.

"The fresh-faced freshie" was a description of Allen Jones sufficient for his identification. His skin was as fresh as a girl's, and his cheeks burned with a continual blush. Yet his clear eye was fearless, and he had a bearing so erect and manly that, as I look back on it now, I wonder how he ever came to be suspected of being a college "sneak."

A week from the time of our meeting in Moran's room everything was ready, and the court was fully organized.

At 11 p. m., by twos and threes, witnesses, jurors, police, lawyers, add judge silently made their way through the narrow corridors down the long, dark ell, to Room 13.

This apartment was draped to suit the solemn occasion. Sheets were tacked to the walls all around, covering windows and wall-tints, so that the prisoner, when led there blindfolded, should not know whose room he was in.

By way of ornament, black skulls and crossbones, pinned against the white ground, grinned hungrily and vacantly at one another from opposite sides of the room.

At the lower end a terrace of tables was covered with Turkey-red cotton, decorated with mystic symbols cut from white cloth, and at the arrival of the judge he was arrayed in a master's gown and scarlet hood and seated in an easy chair on top of this gorgeous throne.

In front were two draped tables for the lawyers, who wore college caps and gowns. Ranged in chairs at the other end of the room were the jurors, arrayed in white—night-shirts—with black college gowns on top.

The six police, with Jess for captain and Carey for first lieutenant, were dressed in football uniform, canvas knee-breeches, and the blue and white striped sweaters in which Acadia at that time took the field.

All the company wore white canvas masks furnished by the committee. Holes were cut for eyes; eyebrows and in some cases mustaches were heavily marked in black, while on each face—on brow, cheek, chin, or across the nose—red ink had been freely used to portray a gaping and bloody gash, fearful to behold.

At first, as the court stood up and faced each other, there went around a suppressed titter, which accorded ill with the grewsome visages of the strange company. A begowned sheriff stepped forward and struck the table with a huge wooden battle-axe, besmeared, apparently, with gore, and in a hollow voice demanded, "Order in the court!"

The tittering subsided, and the sheriff handed the police captain a roll of paper written in red, and in the same hollow voice gave his instructions.

"Most worthy captain, as sheriff of the Hazing Court, I depute you and your subordinates to arrest and bring hither, dead or alive, the person mentioned in this document, that he may be tried by this Court on the charges herein specified."

Each one of the police brought his heels together, stood erect, with a sweep brought the back of his hand to his forehead, and all retired on the run.

During the half-hour that followed the court amused themselves by guessing one another's names, for none but the committee knew them. Finally, the ell corridor resounded with the tramp of the returning squad. Before the door they paused, and gave three raps. The sheriff stepped to the door and inquired who were without.

"Most worthy sheriff, your captain has performed his behest."

"Give the password."

"Blood!" was the reply.

"Admit them," said the judge, giving three raps, on which the members of the court arose, their eyes twinkling behind their ghastly masks.

The blind-folded prisoner was rushed in. He was handcuffed with an old pair of irons, and two officers pushed him to the prison box,—a large cask painted black and red, with a few staves removed to form an opening. All watched the prisoner as the bandage was taken from his eyes. His first look was one of startled astonishment, very close to fear. But, as he looked closely at the dreadful gory masks, a little smile began to play around the corners of his mouth, and a look of appreciation spread over his fair face, as if he, too, entered into the grim humor of the situation.

This would never do.

"Sheriff," thundered the judge, "why is this poor wretch brought before the honorable court?"

"Your honor," replied the sheriff, pointing at the prisoner with his battle-axe, "this fellow is charged with the most heinous crime on the calendar of offences possible to a college man."

"Who prefers charges against this man? Let him now speak, or else forever after hold his peace," said the judge solemnly.

Here the lawyer on the right arose.

"Your honor,

"Most learned barrister,"

"I am here to represent that distinguished and illustrious galaxy of immortals known to the ignoble vulgus as the sophomore class of Acadia."

This was followed by mumbled applause.

"Silence!" cried the sheriff.

"And in their name," continued the attorney, "I charge the prisoner at the bar with being—"

A groan ran around behind the masks.

"With being—your honor, so low and mean a word my tongue can hardly frame."

Again a groan ran around.

"Your honor, I charge the prisoner with being a telltale and a sneak."

From the masked company this charge was followed by a loud wail, ending in a wolfish howl articulated in the word, "Blo-o-o-od!" repeated thrice.

This seemed to have the desired effect. The look of amusement passed from the prisoner's face, to be replaced by one of deep gravity, if not anxiety.

For an hour and a half the trial lasted.

Witnesses were brought forward to swear that they had seen the prisoner going to the president's house after nine o'clock at night; others, that they had seen him return after ten the same night, and this so often that it could be constructed only as a regular appointment. Other evidence was brought in to convict him of listening at the doors of sophomores.

When the prisoner was put on the stand, he

easily explained these latter charges; but his visits to the president's house he refused to explain. The case went to the jury, who immediately brought in the verdict, "Guilty."

If the prisoner had looked frightened at this word, no sympathy would have been given him. He showed no fear, but on his face there came a dejected, heartbroken look, with a sudden filling of the eyes and a quivering of the lip, which threatened to take all relish of fun from the further proceedings. So the judge cried, "Has the prisoner at the bar anything to say?"

The freshman looked around on those horrible masks, or rather on the eyes that peered from behind them, and in a second regained his composure.

"Fellows," he began, "I'm not afraid of you. If it was any other charge, I would rather enjoy this trial,—for it is well got up,—even if you should give me your full punishment. But what hurts me is that you should think me capable of the things you charge me with,—a sneak!"

The lump arose in his throat, and he could say no more.

"If you are innocent," said the judge, "why don't you explain your visits to the president?"

"Because," answered the freshman with a sudden show of anger, "that's none of your business! That's my own private affair. It's nothing that I'm ashamed of, and it has nothing to do with your charges; but it belongs to me, and all the bullies in the sophomore class can't get it out of me. Haze me, if that is what you are after! Pronounce your sentence. I can stand it."

The proper tone being thus restored to the court, Mercy, which for a moment had hovered over the prisoner's cask, gave place to Justice. The judge arranged his hood.

"The prisoner having been found guilty by this court, it becomes my duty to sentence him. I therefore condemn you, Allen Jones, to the pump—three strokes for each pant-leg, which the sheriff will see are properly administered, according to the ancient usage of the Hazing Court, and may Pluto, Cerebus, and the Powers of Darkness have mercy on you! Sheriff, do your duty!"

The sheriff signalled with his battle axe to the captain of police; he motioned to his two henchmen; these bandaged the eyes of the prisoner, and marched him out. Lights were extinguished hastily, and with a wild scramble the court adjourned.

The pump was in the yard, but a short distance from the dormitory. In a few minutes, the boys, now utterly disorganized, gownless and unmasked, were circling around the pump and their victim. He was laid on his back, and first one foot, then the other, was drawn up to the spout, while the three strokes should send the cold water down his leg.

Four strokes had thus been given when some one whispered, "Who's that?"

The silhouette of a silk hat could be dimly discerned coming over the rise of ground toward the college.

"The Old Doc!"

And silently, but instantaneously, the sophs melted away into the darkness. The prisoner had been relieved of his handcuffs, and he arose and met the president.

"Good evening, sir," he said.

"Ah, Jones, I was just coming for you. I suppose you were expecting me, though you need not have sat up for me."

This was all that was heard by lingering sophs, and the two moved off together.

An anxious group it was that met in Morgan's room to discuss the probabilities.

"Confound the sneak," said Morgan, "we made too long work of it. We should have put him through quicker, before he had time to find us out. Of course he'll blow, and that will mean expulsion for some of us."

It was a cold night. Indian summer, which had been lingering, had given place to the first touch of winter, and the next morning the ground was frozen stiff. To our surprise, the day passed, and no summons came from the president's office. Jones, however, was not at class, and was not in his room. He did not appear the next day, nor the next. Had he left college? I grew anxious.

The fourth day a messenger came to my room, saying that the doctor wanted to see me in his private office at once.

"Good-by," said Johnny. "I knew it would come."

"Well," said I, "I'm glad it has. I couldn't have stood this suspense much longer."

Nevertheless, as I entered the president's room, I tingled from head to foot. The Doctor did not rise, but pushed his glasses down so that he looked through the long-range half, and, calling me by my surname, with that enunciation of his which sounded every vowel and made every syllable into a separate word, he said, "I wish to be informed what was done last Monday night to Mr. Allen Jones of the freshman class, and I wish you to inform me."

"Why do you send for me, Doctor?" said I, for I had been worked up to such a pitch by my thoughts for the last few days that I really cared

The Young People

less about my own fate than I did about finding out whether our suspicions of Jones were correct.

"O," he replied, "I have an idea that you are pretty well informed as to what transpires in Chipman Hall from time to time. Am I not correct?"

"Doctor," I cried, "I will tell you all I know—of course without implicating anyone else—if you will answer me one question."

"Well?"

"Hasn't Allan Jones already told you all about Monday night?"

"No," said the president, not a word. He refuses to do so. Monday night, my wife, who, as you are aware, is a confirmed invalid, required unusual medical care. Our physician desired a consultation, and wished me to send to Kentville for Dr. Shaw. Young John's mother, who is a widow in very moderate circumstances, is our nurse, and has been since the term opened. Indeed, in this way, I believe she pays her son's school bills—"

I gave a groan, which the doctor took as a sign that I was much interested, and he proceeded.

"So I had arranged with Jones that, if the consultation was decided on, he should drive to Kentville for Dr. Shaw. I found him near the entrance to Chipman Hall, awaiting me, as I supposed. He went immediately to the stable, took my horse, and drove to Kentville, seven miles, and back. On coming into the house, we perceived he had a violent chill. His clothes were wet and frozen. The physician put him to bed in my house, and here he is still, though, I am glad to say, he is recovering, but he has only his young blood to thank that he escaped a severe attack of pneumonia."

I was horror-struck.

"Doctor," said I, "I am to blame for this, and I am only thankful it isn't murder. I want you to expel me from college."

Then I told my part of the whole proceedings, repeating my desire to be expelled.

"Well," said the president deliberately, "the faculty will discuss the matter. Whether you are expelled or not, I hope the sophomores have learned a lesson that will last them till they graduate."

They did. The Hazing Court had held its last tribunal. When Allen Jones reappeared, individual sophomores, without many words, made due apologies. And when the next week Jones received an invitation to be the guest of honor at a sophomore oyster stew in Room 13, he generously accepted it.

At nine o'clock, however, he was excused, as generally at this time his mother's patient was settled for the night, and he always went then to visit with his mother for an hour; but, as he walked down the ell corridor and over the college grounds, he must have heard the echoes of the sophomores' song:—

"For he's a jolly good fel-lo-o-ow,
Which nobody can deny!"

—C. E. World.

The Mystery of Prayer.

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical. The very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or the flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner table?—Dr. Charles E. Jefferson.

Good Resolutions.

I will do my best to live at flood tide through fellowship with Jesus Christ, since at the longest there is but a short time to give the Master, and my service will be imperfect at the best.

I will cultivate a prayerful life, and seek to daily read God's word for instruction and inspiration.

I will endeavor to lead some soul to Jesus Christ, and into fellowship with the church.

I will plan to be regular and punctual in my attendance upon the worship of God's house, and to come with a spirit of worship.

I will seek to be ready when opportunity offers for testimony in prayer-service, teaching in the Sunday-school, and social greetings to all whom I can reach.—Ex.

A Summer Boarder.—Freddie—"There's a man out there who says he has not had anything to eat for two weeks."

Mrs. Cobwigger—"Is he a tramp?"

Freddie—"No, ma, he says he is a summer boarder."—New York World.

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

The Maritime B. Y. P. U. Directory of Officers.

President, Rev. H. H. Roach, St John, N. B.

1st Vice President, Rev. A. C. Archibald, Middleton, N. S.

2nd Vice President, Mr. Ross Bethune, Charlottetown, P. E. I.

Sec'y.-Treas., Rev. W. J. Rutledge, Port Maitland, N. S.

Editor of Page in MESSENGER AND VISITOR, Rev. W. L. Archibald, Lawrencetown, N. S.

Daily Bible Readings.

Monday.—God's covenant with Noah. Genesis 8: 20-22; 9: 8-17.

Tuesday.—God's covenant with Abraham. Genesis 15: 1-21.

Wednesday.—God's covenant with Jacob. Genesis 28: 10-22.

Thursday.—God remembers his covenant with Abraham, Isaac and Jacob. Exodus 3: 1-17.

Friday.—God makes a covenant with Israel. Exodus 23: 20-24: 8.

Saturday.—God's covenant with the Messiah. Psalm 2: 1-12.

Sunday.—The better covenant mediated by Christ Jesus. Hebrews 8: 6-13; 9: 11-15; 12: 24.

A Directory of the officers of the Maritime Union appears above. These brethren are expecting from the leaders of local Young Peoples' Societies, as well as from pastors, their cordial and hearty co-operation. Suggestions respecting any phase of this work will be acceptable and will receive due consideration. The president or secretary will be glad to hear from any brethren who are seeking the highest good of the Unions.

The editor wishes to give a gentle reminder of the pledges of co-operation given him at Yarmouth. He would be glad to have these pledges redeemed in the form of "news items" from the various Unions, reports of the organization and working of S. L. Classes, and reports of any methods of work which have been found successful. Let us make good use of the Young Peoples Page in our paper.

Prayer Meeting Topic, Nov. 9.

"God's Covenant Pours." Ex. 24: 3-8.

The word "covenant" is often found in the Bible. What do you mean by "a covenant." A covenant means a promise or promises made by two parties binding each to perform certain acts. So we could read our subject: "God's promises and ours." On this occasion God made certain promises unto his ancient people, and the people made promises unto God.

1. Note God's covenant or promise. It was called "covenant" or "the Book of the covenant." It is said in V. 4, "Moses wrote all the words of the Lord," and in V. 7, "he took the book of the covenant." The whole "covenant" or "book of the covenant" may be found in Chapters 21, 22 and 23. For-doubtless the covenant included the ten commandments. So Moses read this covenant, or promise of God before all the people. We should read at least the introduction and conclusion. Introduction Ex. 20: 22-26. Conclusion Ex. 23: 20-33.

These passages contain the promise of angelic guidance, national prosperity, greatness, and final victory over all foes. This angel was the angel of the covenant or the pre-incarnate Son of God. The Jehovah of the Old, and the Jesus of the New Testament. The tenor of their covenant was, if the people would obey the foregoing precepts, God would perform the foregoing promises. "Obey and be happy was the bargain."

2. What was the covenant or promise of the people? "All the words which the Lord hath said will we do." This was the promise of the people. As a seal to their covenant Moses took the blood and sprinkled it, half on the people and half on the altar, showing that both God and the people were bound by this covenant.

Calvin says: "Let us remember the blood of Christ has been shed that it might engrave upon our hearts the covenant whereby we are called to the hope of the Kingdom of heaven: For this reason Christ in the Holy Supper commands his blood as the seal of the new covenant." All these covenants and shedding of blood under the law were the types and shadows of the new testament covenant of grace sealed by the blood of Christ.

Let us remember that Christ is faithful to all his promise made unto us; and let us ever strive to be faithful and true unto our promises made unto him.

R. G. WHITE.
Hantsport.

Your Thoughts and Conduct Make Your Face.

Leonardo Da Vinci painted his "Last Supper" on the rear wall of a church in Milan. Napoleon stabled his horses in the church. The horses kicked away much of the painting.

People from all lands visit the old church each year, and as they study the beautiful faces, now grown dim, they moralize about Napoleon, about Da Vinci's great model—if they knew it.

Here is the story; it applies to every human being. You can make it of use to yourself without going to the church in Milan.

The artist sought to express the widest possible range of character study in his great painting. Laboriously, during many years, he sought and sketched types of men.

The eleven good disciples were first painted, and then Da Vinci began eagerly seeking for a face worthy to serve as a portrait of Christ.

He found a face that pleased him at last. It was that of a young man singing in the Milan Cathedral.

It was a beautiful face, breathing a spirit of truth and of lofty idealism. The young man gladly accepted the honor offered him, and posed for the face that today looks out so calm and gentle among the twelve disciples.

Only one face then remained to be painted—that of Judas the traitor.

Throughout the jails and through haunts of crime Da Vinci sought a face that should embody the hideous depravity, the utter baseness of a spirit that could betray the gentlest of men.

He found his model at last in a prison cell in Rome. The face was that of an old man. But vice, evil thoughts, evil living gave it the stamp of sunken humanity which the painter sought.

That face was painted as the face of Judas—and after the work was done Da Vinci learned, through accident, that the young man who had posed for the face of Jesus was the same as he in the prison cell who had posed for the face of Judas.

A few years of evil living had done the work. Such a change had been made in those few years that the painter himself, familiar through long work with the model's face, failed utterly to recognize it.—Chicago American.

The Paper White

What can we do? What are we doing? What have we done? These are our questions for the future, and for the present, and for the past. They are not to be considered all at once, but we have to make and to meet the answers to them in the passing time; and their result reaches into eternity. Our heeding this thought, or failing to do so, marks our improvement of life, or our failure to improve. Lowell says:

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night."
S. S. Times.

What is the Best Time to Live?

Mr. Moody said at one time enthusiastically, in view of the present greater interest in Bible reading and Bible study, "During the past eight years there have been more Bibles printed and circulated than in the first eight hundred years of Christian progress." Then he added heartily, "How I wish I was a young man!" as if he thought of the greater possibilities of the coming years. But the best time to live is when God would have us live; and the best work for us to have a part in is the work that God sets us to for his cause and his children where and as we are. Every year is a great year in God's service.—S. S. Times.

"For Christ's Sake"

"For Christ's sake" is a phrase that we often use, but that we do not so often realize the true meaning of. He who was really the Son of God and the Son of man, and who bore the sorrows and the sins and the burdens of men, would have us share his burdens, and help those whom he gave his life to help. Those who rightly do this, do it "for Christ's sake." As Whittier says:

Give human nature reverence, for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God."
S. S. Times.

The secret of a quiet heart is to keep ever near God. Stayed on him, we shall not be shaken and our hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by him and know that he is at our right hand.—Alexander Maclaren.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR NOVEMBER.

For Bobbili, its missionaries, native Christians, and schools, that the souls for whom they are asking may be brought to Christ. For a great blessing on Crusade Day, and that all the women in our churches may realize the blessedness of co-operating in this mission work.

Notice.

The report of the W. B. M. U. is published and has been sent out. Will any W. M. A. S. who have not received copies, address Mrs. A. J. Christie, Amherst, and request them sent to your address.

On Thursday evening, October 16th, the W. M. A. Society and Mission Band of the Jacksonville Baptist church, held a public missionary meeting. The church was well filled, and a profitable and interesting time had. Quite a lengthy programme was carried out, consisting of music by choir, papers and readings on mission work by members of Aid Society; recitations, dialogue, exercise and singing by the Mission Band.

We were pleased to have the help of our county secretary, Miss W. S. Saunders, and Miss Faith of Woodstock, in the meeting; the latter read a very interesting paper, giving an account of the convention at Hebron. This, to those of us who were not able to attend the convention, was very profitable.

At the close of the meeting a collection was taken up and the sum of \$8.42 was raised.

MRS. W. F. MOTT, Secretary.
Jacksonville, Oct. 22nd, 1902

Results of Mission Work in Foreign Lands

See what has been done on the foreign fields. Less than one hundred years ago the nations were inaccessible. Pride, lust, avarice, and iniquity joined with ignorance, superstition and idolatry to keep out the missionary. Today this has greatly changed and the missionary goes everywhere the harbinger of peace, light, and life. Bishop Thoburn, of India, said in an address not long ago that, since he had gone out, the door of access had been thrown open to over 700,000,000 people, about half of the human race.

Formerly ignorance of language stood in the way; now 360 languages and dialects join in cadence of praise to Jehovah, and the confusion of Babel is giving way to union with the note, Jesus. Some of these languages were not even reduced to writing until the missionary rendered that useful service to teach God and His truth. A part of the whole of God's Word has been translated into all of these languages. This itself means much for the future of the nations.

It is impossible to tell how hoary superstitions have been broken down, how heathen temples and religions are going to decay, and are now toppling, ready to fall, surely the undermining process is going on. It is expressed in the Mohammedan lands in the terse but meaningful sentence, "Where a Christian school goes up, a mosque goes down."

Judson prayed that he might be able to translate the Scriptures and see 100 converts. He not only translated the Scriptures, but saw 7361 converts. That is not failure.

Among the Telugus, in 1866, there were 11 baptisms and 38 members; in 1889 there were 6,000 baptisms and 40,000 members. That is not failure.

In Africa it is estimated that there are over 17,000 converts annually, and the work is only fairly begun. Henry M. Stanley recently said, while speaking of the religious growth in the region of Lake Victoria Nyanza: "When I was at the lake eighteen years ago there was not a missionary there: now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible." That is not failure.

India formerly furnished forty women a day to be burned with their dead husbands; all this has been done away, and the religion of Christ has gone into thousands of hearts and homes. That is not failure.

In the Fiji Islands the natives sixty-five years ago were cannibals; today they have 800 churches, and it is said over four-fifths of the inhabitants have accepted Christianity. That is not failure.

Micronesia had her first convert in Christianity only about twenty-five years ago, and today has 47 self-supporting churches and thousands of church members. That is not failure.

In 1872 the first church was organized in Japan; twenty years after, there were 365 churches, 35,000 church mem-

bers, 359 theological students, and 263 ordained native preachers. That is not failure.

Rev. William Ashmore, M. D., writes: "Among our mission assets today we reckon not only the number we already have, but also the multitudes we are soon certain to have. Here in China, for example, it has been long work and hard work and uphill work; but now the abundance of those Gentiles is beginning to come in. In one province alone—that of Fuhkien—the applicants for admission in the past year amount to 20,000. Of these some five thousand have already been accepted. A little while, yet a little while, and we shall see marvels of grace in China."

The time would fall to tell of the wonderful work in Madagascar and other isles of the ocean; of the work in South America, Mexico, yea, all over the world.

To-day, with 12,011 foreign missionaries, 60,164 native assistants, 1,251,175 communicants in the foreign lands, and the number of communicants doubling in less than every ten years on an average, who say the work is a failure and nothing has been done?

People like ourselves cannot say Foreign Missions are a failure unless we admit that we ourselves are a failure. It was through the blessed truths of Christ, brought by missionaries to our forefathers, then savages in the wilderness, that we received our Christian civilization, with all it means. What Christianity has done for us, it can and will do for others.

PROGRESS IN LAYING FOUNDATIONS.

Some say progress has been slow and at great expense. Pioneering is always expensive in men and means. When we build it costs much to lay deep, broad foundations. In putting the great bridge across the Mississippi, at Memphis, the granite piers were sunk fifty feet through water, then fifty feet through mud and debris, to get solid foundations. One hundred feet of solid granite sunk out of sight! But it is not waste, for it meant the safety of the thousands and hundreds of thousands who now go over. God's work cannot cost too much if done as he commands. Neither is it failure. Much of the mission work up to this time has been a series of beginnings. Foundations have been laid; but the future will show most glorious results. Let us take new courage and press forward in God's name.

MORNING DAWNING.

The morning is dawning on nations which long have sat in darkness and night. The people see a great light. These hundreds of thousands in foreign lands rejoicing in God's truth, with thousands of others who have gone from these lands to glory, know that the work is not a failure, but only well begun.

When men go to war to gain possession, or hold territory, they do not count it failure if in the struggle millions of money are sunk, and tens of thousands lose their lives. Shall we who undertake to conquer this world for God, speak of failure, or lose courage if a few men fall in the lines? Our cause is more valuable than our lives. We may fall, but the cause shall never fall till the kingdoms of this world become the kingdoms of our God and his Christ, Churches of the living God, awake! The Master calls you to greater effort in saving men, yea, a lost world! Herein is a success and victory over which angels and redeemed souls shall shout in Heaven eternally.

Foreign Mission Board.

NOTES BY THE SECRETARY.

On New Year's day, 1854, on a hill overlooking Ongole, South India, Mr. and Mrs. Jewett and three Christian helpers held a prayer meeting, asking God to give them that country for Christ. Ten years afterwards Rev. John E. Clough went to India as a Baptist missionary and began work at Nellon. The mission has had a wonderful growth. There are now 14 churches with a membership of nearly 20,000. The Ongole mission is educating thousands of children and employs more than 250 teachers.

The Foreign Mission Board of the Southern Baptist Convention some time ago adopted the policy of appointing an association vice-president in each association in the bounds of the Convention. The duty of the Association vice-president is to write letters to pastors and church officers urging large contributions to foreign work. Also it is made his duty to bring this interest before the Association and fifth Sunday meetings and otherwise endeavor to increase contributions. The result has been very gratifying. In the Associations their gifts to the foreign work are being doubled. Something like this would be a good move for furthering the interest in Foreign Missions in these Provinces. The closer the work can be brought to the hearts of our people, the better for them and for the work.

Baptist work in Brazil is meeting with great success.

250 baptisms per month are being reported. The work in this great but neglected country is under the direction of the Southern Baptist Convention.

The Moravian Brethren are few in numbers, but great in missionary spirit and activity. It is wonderful how they manage to multiply and keep alive their missions. According to the latest statistics, their work shows amazing liberality and success. In 1901 their Church numbered only 38,659 members, yet they had that year 91,283 converts in their mission fields, or nearly two and a-half times as many as its home membership. It supports 385 European missionaries, or one for every 100 members on its list. In addition it has over 2,000 native evangelists and patrons. In 1900 its contributions to the cause were over \$425,000. This is missionary zeal of a high order, and casts into the shade that of any other denomination. If all churches had the same enthusiasm, devotion and energy in pushing abroad the Gospel of the Son of God, how rapidly would it be extended, and how conversions from heathendom would be numbered by the million rather than by the thousand!

Africa is a land of differing language and dialects as well as of gross darkness. Of its 438 languages and 153 dialects, the Bible has been translated in portions in only about seventy of them. Five hundred of them as yet are merely spoken tongues, and have never been reduced to writing. What work remains to be done in this direction, and what a call is there for the missionary to go thence and study the speech of the teeming millions and bring it into service for the multiplication of the Word of God! The Sudan alone, with its 60,000,000 of people, has not a single Protestant missionary who is able to speak the language though it is cheering to know that three Societies have under consideration the taking up of work there. God is placing the vast African continent at the door of his Church in Europe and America, and she should recognize the call to go in and possess it without delay in his name.

Notes on the 20th Century Fund for N. S.

It will be seen in the Treasurer's report for October that the cash received for the month has exceeded \$900. This is a good showing. But this large amount is due chiefly to the fact that we have had two agents in the field at work for the fund. \$351.31 have been received through Mr. Stackhouse and \$324.42 through Mr. Adams, making a total of \$675.73 or three-fourths of the cash for the month. About \$4,000 in new pledges have been made.

We regret to report the resignation of Mr. Adams as our Field Secretary, to take effect December 1. The present success which the fund has reached is largely due to his efforts. The best wishes and prayers of the committee will go with him to his new field of labor.

On October 26 the Rev. E. Bosworth, Agent for Grande Ligne Mission, began work on P. E. I. in behalf of the fund, on the same conditions as those under which Mr. Stackhouse was engaged. Mr. Bosworth will remain with us until December 2. After he finishes the canvass of P. E. I. the following is the itinerary mapped out for him by our committee:

New Glasgow—November 12.
Antigonish—November 13.
Sydney—Sunday, November 16.
Glace Bay
Homeville } Week, November 15-22.
Mira
North Sydney—Sunday, November 23.
Mabou—November 25.
Margaree—November 26.
Port Hawkesbury—November 27.
Canso and Queensport—Sunday, November 30.
Guysboro—December 2.

Will the brethren at these places give Mr. Bosworth and the 20th Century the right of way on these dates, and seek to aid him in his work in behalf of the fund.

HUGH ROSS HATCH, Sec'y of Com.

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore, consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Delia Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

P. E. Island Baptist Conference.

The quarterly conference met in the new church at Cavendish on 27th and 28th of October. The condition of the roads made the delegation small, yet all had a good time and some planning was done relative to our denominational work. On Monday evening Rev. E. P. Calder preached a very inspiring sermon. The arrangement was clear, sentences ornate and delivery forcible. The President, Rev. A. F. Browne, conducted a social service, at the close which proved a spiritual uplift to all.

On Monday morning there was a business session, when reports were received from the churches. The general finance committee for P. E. I. then reported. Rev. J. C. Spurr reported the plans of the committee to raise the allotted amount of \$1000. Dea. A. W. Sterna, of Charlottetown, the Treasurer for P. E. I., reported the amount allotted to each church and also urged the necessity of a strong effort on the part of each church to raise the amount named. The committee urged the pastors to organize immediately and make the endeavor to raise the whole amount. The quarterly voted unanimously to accept the assigned amounts and plans of the committee.

The committee on 20th Century Fund reported their plans for the securing of the \$3000, the amount assigned to P. E. I. Since many of the churches are weak it will not be an easy task to secure the amount, but all seemed optimistic and desirous to do their best. Rev. Bosworth, of Montreal, was present and gave many helpful hints. The quarterly voted to give Bro. Bosworth a hearty welcome to P. E. I. and to do all that is possible to assist him in his work. The committee have arranged an itinerary for Bro. B. and he will visit all the Baptist churches on the island and secure as many pledges as possible.

GOOD WORK

Ever heard of the man who sold his horse because it was growing thin? After awhile he saw a fine looking horse he wanted to buy. It was his own old horse grown fat. The new owner had found the right medicine.

Scott's Emulsion does that kind of work with sickly children. Sometimes it changes a child's whole nature so much one would scarcely know the child. Scott's Emulsion starts the small ones to growing like weeds. The scrawny ones get hearty and fat. Color begins to show in the pale face.

Scott's Emulsion does this good work without hurting the little stomachs. No extra burden. All help.

We'll send you a bottle to try, if you like. SCOTT & BOWNE, Chemists, Toronto.

M. B. to make a larger grant to the St. Peters and Fairview fields.

In the afternoon Rev. J. C. Spurr gave a paper on "System in Denominational Offerings." Dea. Sterna expressed the idea that the weekly offering system is the ideal one and Scriptural. The general discussion was valuable, all believing in the weekly offering system.

Bro. J. C. Clark presented some plans for more efficient work among our young people. Mention was made of the value of the C. C. Course and Young Peoples' meetings.

In the evening Miss Martha Clark, our returned missionary, gave an address which touched all hearts. Her soul is in her work and she hopes to be able again to return to her much loved work. Bro. Bosworth then gave a graphic account of the Grande Ligne Mission and urged the churches to assist in the securing of the 20th Century Fund. As Rev. W. H. Warren has gone to Isaac's Harbor, N. S., a resolution was passed expressing regret at his departure and an assurance of the love and esteem of all his brethren. After a hearty vote of thanks to the Cavendish people for their kind hospitality the meeting closed. J. L. MINER, Sec'y. Charlottetown, October 31.

Foreign Mission Receipts.

Robt Marshall, \$6; Rev J D Skinner, \$5; LeBaren Cory, support native preacher, \$7.50; Berwick sisters, support of native preacher, \$60; Tryon B Y P U, support of Kunchama, \$1.50; Rachel Upham per I C A, \$1; Native Bible Society, Scotland per H V C, \$48.75. Total \$129.75.

SUPPORT OF MR. GULLISON.

Mrs A I Dykeman, \$5; Rev A J Vincent, \$5; Evelyn Cox, \$5. Total \$15.

FOR SUPPORT OF REV. J. A. GLENDENNING.

Mr and Mrs Alex E Crowe, \$30; a friend, \$3; Rev D W Crandall, \$2; Mr and Mrs Alexander McDonald, \$10; Mrs Adelaide Wheelock, \$5; C W Roscoe \$5; Falmouth Ch per S H C, \$10; Bloomfield, Queens Co., B Y P U, \$31; Mrs Gunn, \$35; W M A S Freeport, \$5; Mission Band, Kingston Village, \$5; J T Clarke, \$25; W M A S, Fredericton, \$5; Y P S C E, Cambridge, N. S., \$10; W J Gates, \$5; Rev D H Simpson, \$25; Hants Co per Mrs J Nalder, \$79.50; W M A S 3rd, Yarmouth, \$2.50; 1st Church, Halifax, \$25; B Y P U, \$25; Miss Norton, \$5; \$55. Total \$348.

J. W. MANNING, Sec'y-Treas. October, 31st, 1902.

Personal.

Rev. A. H. Lavers is about to close his pastorate at St. George, where he has done most efficient work. As a member of the Foreign Mission Board, he has been regular in his attendance, and wise in counsel. His brethren will miss his genial presence. Brother Lavers has accepted a call to Milltown, Maine. We are sorry to lose him from this Province. His presence here has been very helpful. The long drives he had to take were too taxing for his strength and he was compelled to seek a less trying pastorate. He has our best wishes for success in his new field. We shall be glad to see him back among us soon.

Rev. W. J. Bleakney, the pastor of the churches in Newcastle, Queens Co., spent last Lord's Day in the city, and was one of the large congregation in the Germain St. church at the evening service. He also assisted the pastor at the Lord's supper. Brother Bleakney is getting to be one of the veterans in the Minister's service. His natural force does not seem to have abated.

The return of Dr. Gates to Germain St. church, is an event of some significance, not only to the church, but to the cause in this city, and to the public generally. On Sunday last Dr. Gates resumed the pastorate of the church which he resigned nearly two years since. The congregations which greeted him both morning and evening, proved the hold which he had on the hearts of the people. The sermons were helpful and inspiring. Dr. Gates resumes his work under most favorable auspices. The interregnum between his resignation and resumption, was most happily filled by Rev. J. D. Freeman, now of Sloor Street, Toronto. Dr. Gates will receive a most cordial welcome to St. John by his brethren in the ministry of all denominations, and the citizens generally. The MESSENGER AND VISITOR extends a most cordial greeting.

Notices.

The next quarterly session of the Cape Breton County Conference will convene at Myra Bay on Monday evening, Nov. 10th, 1902. A. J. ARCHIBALD, Sec'y.

The Shelburne County Baptist Quarterly Meeting will convene with the church at Sandy Point, Tuesday and Wednesday, Nov. 11 and 12. First session on Tuesday, at 2 p.m. A large delegation from the churches is hoped for. S. S. POOLE, Secretary.

The County Conference of Kings Co., N. S., will be held (D. V.) at Tremont, Tuesday, November 18. The conference will have a cordial welcome from the brethren of the Lower Aylesford church. A good programme has been provided. The pleasure and profit of the services will be enhanced by a large attendance. M. P. FREEMAN, Sec'y.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arcadia, Yarmouth, N. S."

THE TWENTIETH CENTURY FUND \$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.

All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

The next session of the Digby Baptist District meeting will convene at Barton, Monday evening and Tuesday, Nov. 10-11. I. W. PORTER, Sec'y.

The Central Committee of the International Sunday School Convention has issued a circular telling that a conference of Christian workers at Winona Lake Assembly has designated Sunday, Nov. 9, next as a day for special effort in winning souls for Christ, the Golden Text for that day being "Choose you this day whom you will serve." The International committee earnestly recommends that special effort be made on the part of pastors, officers, teachers and parents during the week beginning with the first Sunday in November to persuade the unconverted children and youth to accept Jesus Christ as their personal Saviour. The Nova Scotia Sunday School Association herewith endorses the above and calls on all superintendents of Sunday Schools in Nova Scotia to make special effort on Sunday, Nov. 9, and also respectfully requests all pastors to preach that day on the Golden Text.

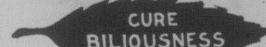
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Are a combination of the active principles of the most valuable vegetable remedies for diseases and disorders of the Liver, Stomach and Bowels.



Stick Headache, Jaundice, Heartburn, Catarrh of the Stomach, Diarrhoea, Blisters and Pimples.



Dyspepsia, Sour Stomach, Water Brash, Liver Complaint, Sallow or Muddy Complexion.



Sweeten the breath and clear away all waste and poisonous matter from the system. Price 25c a bottle or 5 for \$1.00. All dealers of The T. MILBURN Co., Limited, Toronto, Ont.

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. C. Clark of N. Y., London and Paris) by the specially chartered "KATHERINE MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, THE NILE AND HOLY LAND. Cost of 65 days tour, -first-class throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31-\$100 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, ST. VINCENT, ETC. JANUARY 14-FEBRUARY 4, 1903, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSELL, JULY 2-AUGUST 12, 1903, \$300.00 and up. Write for circulars. A. M. CROW, Truro, Nova Scotia

The American Health IMPROVEMENT ASSOCIATION.

The American Health Improvement Association is as yet unknown to most Canadians, because its field of usefulness has hitherto been confined to the United States. Its object is the Elevation and Improvement of humanity. This it strives to accomplish by increasing the health, happiness and pleasure of its fellow human beings.

Long years of experience has proved the best means to this end to be true: 1st, the distribution of Free Literature, 2nd, the maintaining of a Correspondence Department. The distribution of free literature has been on a very extensive scale, involving great expense. The Society publishes nine different books on the most prevalent diseases. Each of these treatises has run into numerous editions, and several millions of copies have been distributed to those in need of such help - thus relieving a vast amount of suffering and misery.

The second great field of usefulness of the Society is its Correspondence Department. This is open to any one who wishes to write for information on any chronic disease. Hundreds of such letters are received each day from every state in the Union, each from a sufferer asking for advice about some disease, or instruction in the rules of right living, or for aid in some trouble that is gradually wearing out their nervous system. Every letter is answered the same day in a kind, sincere manner. The latest and best discoveries known to science are given, and every communication is held inviolable secret.

The Association is now extending the invitation to Canadians to correspond with it. Any reader of this paper may write the Society for help. Simply state what disease is troubling you, and give whatever information you can think of, and anything else you wish to write about. ADDRESS, American Health Improvement Association, P. O. Box 6316, Boston, U. S. A.

do you not get our prices on that Printing you think of having done

The facilities we possess are such as to place us in a position to simply defy competition on any description of Printing whatsoever

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Printers and Publishers,
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GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
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Unlike all other goods. Ask Grocers. For book or sample write Farwell & Rhine, Watertown, N. Y., U.S.A.

BURDOCK BLOOD BITTERS MAKES PERMANENT CURES

Of such severe diseases as scrofula, running sores, salt rheum or eczema, shingles, erysipelas and cancer, as well as boils, blotches, pimples, constipation, sick headache, dyspepsia, and all disorders of the stomach, liver, kidneys, bowels and blood.

Burdock Blood Bitters always does its work thoroughly and completely, so people know that when B.B.B. cures them they're cured to stay cured.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

Makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

Are You Idle?

There is employment for the Maritime-trained all the time. Read calls of past few days:

Oxford, 2 young men; Truro, 2 young men; Shubenacadie, 2 young men; St. John, 1 young man; Sydney, 1 young man; Sydney, 1 young lady; Pictou, 1 young man; Windsor, 1 young lady; Halifax, 6 young men; Halifax, 8 young ladies.

Enter at once: Individual instruction: here you get the benefit of the experience of 7 teachers: send today for Calendar to

KAULBACH & SCHURMAN,
Chartered Accountants,
MARITIME BUSINESS COLLEGE,
Halifax, N. S.

HEAD BACK LEGS ACHE

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe

Painkiller

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller. "PERRY DAVIS"

Joggins Coal

This FIRST CLASS COAL

can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.
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After Work or Exercise

POND'S EXTRACT

Soothes tired muscles, moves sore joints and stillness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

THERE IS NOTHING LIKE **K.D.C.**
FOR NERVOUS DYSPEPSIA
HEADACHE, OR PAIN OF STOMACH, ETC.
FREE SAMPLES, K.D.C. AND PILLS. Write for them.
K.D.C. CO., Ltd., Boston, U.S., and New Glasgow, Can.

The Home

TOMATOES IN FIFTEEN WAYS.

Summer brings with it no more attractive vegetable, one is almost tempted to say fruit, than the tomato. When sliced and served raw, thoroughly chilled, upon a bed of crisp green lettuce leaves, there is nothing more cool and refreshing in appearance for the summer luncheon table. Tomatoes form the basis of numerous palatable dishes, and are most acceptably used as a flavoring for soups and sauces. The following are merely a few suggestions, illustrative of the ways in which the tomato may be utilized, and which the housewife will have no difficulty in varying to suit her own fancy:

Raw Tomatoes.—Select good, firm tomatoes, pare and set on the ice to become thoroughly chilled. Slice and serve with shaved ice upon lettuce leaves.

Tomato Salad.—Pare the tomatoes, and cut each into about eight pieces, adding a little chopped onion if desired. Serve on lettuce leaves with mayonnaise. Many prefer to slice the tomatoes instead of cutting them in pieces.

Tomatoes Stuffed with Peanuts.—Choose firm tomatoes, pare and scoop out part of the inside, filling the space with a mixture of chopped peanuts and mayonnaise. Serve on lettuce leaves. The combination of tomatoes, peanuts and mayonnaise may seem a strange one, but if tried it will be almost sure to be liked.

Boiled Tomatoes.—Do not pare, but cut in slices, and broil to a delicate brown, upon a double wire broiler. When done, take up carefully, dot with butter, season with pepper and salt, and serve at once. These will be found good with beefsteak.

Fried Tomatoes (1).—Like broiled tomatoes, these should not be pared, but cut in slices. Fry in butter till brown, and serve on a heated dish with the juice in the pan poured over them as a dressing.

Fried Tomatoes (2).—These are fried as directed in the preceding receipt, and served with a cream dressing, which is made by dusting a little flour into the juice, which remains in the pan, and add milk or cream till it is of the right consistency.

Fried Tomatoes (3).—Pare and slice as directed in the preceding receipt, dip in beaten egg, then in bread crumbs, and fry in hot fat. Take up carefully to avoid breaking, and serve at once.

Stewed Tomatoes. Pare the tomatoes, and put in a saucepan with a little pepper and salt, adding also sugar in the proportion of a tablespoonful to about a quart. Allow them to stew gently till soft, and just before serving, thicken with flour and water, adding also a little butter.

Scalloped Tomatoes.—Having prepared the tomatoes by paring and slicing, place a layer of them in a baking dish, dot with butter and sprinkle with pepper and salt, and sugar. Cover this with a layer of bread crumbs, which, of course, must be stale, and alternate the layers till the dish is filled. Bake in a moderate oven, and serve in the dish in which it was baked.

Baked Tomatoes.—Select solid, smooth tomatoes of uniform size, do not pare, but scoop out a cavity in each. Now make a filling of stale breadcrumbs, salt, pepper and sweet marjoram to taste, chopped onion, and a little butter. Fill the tomatoes with this mixture, put a bit of butter on top of each one, and a little butter in the pan, and bake in a moderate oven.

Cream of Tomato Soup.—This, if properly made, is a most delicate soup, especially for summer. Stew the tomatoes (there should be sufficient to make a pint when cooked) with a sprig of parsley, a blade of mace and a bay leaf, allowing them to stew for fifteen minutes. Strain, and add a teaspoonful of sugar. Put a quart of milk on to boil, and when boiling thicken with two tablespoonfuls of flour, and one good tablespoonful of butter, which have been rubbed together. If ready to serve at once, take the tomatoes from the fire, and add the boiling milk to

them. If it is not to be served immediately, let them stand on the fire separately till required and then mix, for if put upon the stove after mixing or allowed to stand any length of time, the soup will be sure to curdle. There will be no difficulty whatever in making this appetizing soup if this caution is borne in mind, never to mix the tomatoes and milk until the moment of serving.

Tomato Soup.—Stew sufficient tomatoes to make a quart when cooked, with a pint of stock, a small onion, a bay leaf and a sprig of parsley. Stew fifteen minutes, and strain through a fine sieve. Return to the fire, and when boiling, thicken with two tablespoonfuls of corn starch or flour. Add a teaspoonful of sugar, salt and pepper to taste, and serve with croutons.

Tomato Sauce.—Stew enough tomatoes to make a pint when cooked, with a small onion, a bay leaf, a blade of mace, and a sprig of parsley. Simmer gently about ten minutes and strain through a sieve. Melt a tablespoonful of butter, add to it a tablespoonful of flour, and when smooth, add to this the strained tomatoes. Stir until it boils, and then season with salt and pepper to taste.

Tomato Catsup.—Pare the tomatoes, stew one hour, and mash through a colander. To one gallon of juice add six tablespoonfuls of salt, three of mustard, three of black pepper, one-half teaspoonful of allspice, the same of cloves, one teaspoonful of cinnamon, one tablespoonful of sugar, three small red pepper pods, one onion, and a pint of vinegar. Boil four hours, and seal in air-tight bottles.

Chili Sauce.—Take four dozen large ripe tomatoes, sixteen onions, sixteen green peppers, twelve tablespoonfuls of salt, the same of sugar, four cupfuls of vinegar.—Chop altogether until fine, and cook two and a half hours. Just before taking off add two ounces of celery seed.—Kate L. Röber, in New York Observer.

TO BLEACH SKIRTLIN LEAVES.

Put four ounces of chloride of lime into a pint and a half of water; shake it well. When it has settled pour off the clear liquid into a bottle and cork well. Put the leaves you wish to bleach into a wide-mouthed jar mix a teaspoonful of the liquid with half a pint of water, and pour over the leaves; leave them immersed until quite white, then wash in clean cold water, and use a fine camel's hair brush to remove the pulp.

NO RELATION.

A ludicrous mistake happened at a funeral in Mary-le-bone. The clergyman had got on with the service, until he came to the part which says, "Our deceased brother or sister," without knowing whether the deceased was male or female. He turned to one of the mourners, and asked whether it was a brother or sister. The man very innocently replied, "No relation at all, sor, only an acquaintance."—Ex.

SAVE THE BABY.

A Mother Tells How Many a Threatened Life May Be Preserved.

To the loving mother no expense is too great, no labor too severe, if it will preserve the health of her little ones. Childish ill's are generally simple, but so light is baby's hold on life that it is often a knowledge of the right thing to do that turns the tide at a crisis. And in baby's illness every crisis is a critical one. "I think the timely use of Baby's Own Tablets would save many a dear little life," writes Mrs. P. B. Bickford, of Glen Sutton, Que. "I take pleasure in certifying to the merits of these Tablets, as I have found them a sure and reliable remedy. My baby was troubled with indigestion at teething time, and was cross and restless. The use of Baby's Own Tablets made a wonderful change, and I am glad to recommend them to others." Mothers who use these Tablets never resort to harsh purgatives that gripe and torture baby, nor to the so-called "soothing" preparations that often contain poisonous opiates. Baby's Own Tablets are pleasant to take, guaranteed to be harmless. Send 25 cents for a full-sized box to the Dr. Williams' Medicine Co., Brockville, Ont., if your druggist does not sell them.

White Clothes

I have used Pearl-ine for the last ten years. Always satisfied with it. It never turns the clothes yellow.

Mrs. Rev. R. G. J.

One of the Millions.

576

Poison—

In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula,

WEAVER'S SYRUP

Will cure them permanently by purifying the

Blood.

Davis & Lawrence Co., Ltd.,
MONTREAL Proprietors, NEW YORK.

Try an investment of \$100.00 in a British Columbia Coal Company.

Write for prospectus.

A. W. BELFRY & CO.,
Rooms 40 and 41 Royal Ins. Building,
Montreal.

Lots

of comfort and a great saving of time to the housekeeper who uses

Woodill's
German
Baking
Powder.

CANADIAN PACIFIC FALL EXCURSIONS TO MONTREAL.

GOING SEPT. 23, 24, 25.	GOING OCTOBER 8, 9, 10.
RETURN TO OCTOBER 9, 1902.	RETURN TO OCTOBER 24, 1902.
Round Trip From ST. JOHN	\$10.00

ASK FOR TICKETS VIA
Canadian Pacific Short Line.

See nearest Ticket Agent for particulars, or write to

C. B. FOSTER,
D. P. A., C. P. R., ST. JOHN, N. B.

The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson VII. November 16. Judges 2:7-16.

THE TIME OF JUDGES.

GOLDEN TEXT.

They cry unto the Lord in their trouble, and he saveth them out of their distresses.—Psa. 107:19.

EXPLANATORY.

I. THE BOOK OF JUDGES. This book is so named because it is the record of the exploits of some of the leaders, heroes, champions, and deliverers of Israel during one marked period of their history, extending from the Conquest of Palestine to the period of the kings.

The Period of the Judges. According to 1 Kings 6:1, there were 480 years between the Exodus and the commencement of the Temple in the fourth year of Solomon's reign. Deducting from this the 40 years in the wilderness, 25 years of Joshua in Canaan, and 20 or 40 for Saul's reign, 40 for David's reign, and 3 years of Solomon's reign, the period of the judges would be 480-148-332 years (or 480-128-352 years), including the judgeships of Eli and Samuel up to the beginning of the reign of Saul. Of this about 280 years belong to the book of Judges. But if we add together the numbers given in judges they amount to 410 years. For this and other reasons it is entirely probable that "the oppressions and deliverances were not successive, but, in part, synchronous. They were, in fact, without exception, local struggles; and it is not only conceivable, but highly probable, that while one part of the land was enjoying security under its judge, other tribes were groaning under the foreign yolk."

II. THE DEATH OF JOSHUA.—Vs. 6-9. 6. AND WHEN JOSHUA. On the life and character of Joshua, see Lesson I of this Quarter. LET THE PEOPLE GO, as in Josh. 24:28. It therefore probably refers to their departure from the great meeting in Shechem after his farewell address, and their solemn covenant.

7. SERVED THE LORD ALL THE DAYS OF JOSHUA. So deep was the impress of this great and good man upon the nation. ALL THE DAYS OF THE ELDERS. Those who were leaders by reason of age and ability. SERVED ALL THE GREAT WORKS OF THE LORD. This reveals another powerful source of impression upon the character of men,—the experience of God's wonderful works for the good of men. These two are among the mightiest moral forces for the progress of man.

8. AND JOSHUA . . . DIED. Vs. 6-9 are a repetition of Josh. 24:28-31, with slight variations.

9. BURIED HIM . . . IN TIMNATH-HERSES (or Serah in Joshua), in the MOUNT (hill country) of EPHRAIM, "about nine miles south of Shechem."

III. THE GENERAL CONDITIONS OF THE TIMES OF THE JUDGES.—V. 10. ALL THAT GENERATION (see on v. 7). ANOTHER GENERATION . . . WHICH KNEW NOT THE LORD. "Had no practical or experimental knowledge of him; no deep or lively impression of his goodness; no affectionate, grateful, or devout sense of the wondrous manifestations of his power in their behalf (see on Ex. 1:8)."

1. Government. The government was a theocracy; i. e., God himself was the chief ruler, and there was no visible central supreme power, either in king, presid-

ent, or congress; a most excellent plan if the people all remained good. Each tribe was independent. The people were divided into clans, something like the clans of the Scotch Highlanders.

2. Religion and Education. There was a central place of religious worship at Shiloh, for the whole nation. Here were the tabernacle, the ark, the altar for daily sacrifices; and hence at this place the tribes were to assemble three times a year for the great feasts. The Levites were intended to be scattered through the nation, as its religious teachers.

3. Training of Children. There seems to have been a great neglect of family training and family religion after the death of Joshua. If the former generation had obeyed God's command to teach their children what God had done for them and said to them, no such state of things could have arisen as is described in the book of Judges.

4. The Old Nations Left. The Canaanites, though conquered, were only partially subdued. Their armies had been defeated in battle, pursued, scattered, broken, and most of their strong cities captured, and more or less thoroughly destroyed; yet still they remained in very considerable force in the country, holding some of their strong points in defense.

IV. THE FALL INTO SIN.—Vs. 11-13.

11. AND THE CHILDREN OF ISRAEL DID EVIL. They first forgot God (vs. 10.) Their faith lost its reality and power. The decay of faith is the prelude to the decay of morals. IN THE SIGHT OF THE LORD, in the presence of his commandments, and in view of his works of goodness, and his past punishments of sin. The sin was treason towards their God. It was rebellion to his face. AND SERVED. "The true religion is a service of love and reverence; but all false religion is a service of superstition and terror. The impatient often think that by refraining from being Christians they escape service; while, on the contrary, they serve Satan, who is a cruel master and whose wages are death." BAALIM, the plural of Baal, "an intensive plural, great lord, or supreme lord, like Elohim, the Hebrew word for God, which is in the plural." Or it represents the variety of offices and attributes of the god; or it represents the multitude of local deities. There was no one god named Baal, but there were innumerable Baals, each with a proper name of its own.

12. AND THEY FORSAKE THE LORD. Probably not all, but enough to represent the nation. WHICH BROUGHT THEM OUT OF THE LAND OF EGYPT. Who had done such wonders for them; to whom they owed their very existence as a nation. This is stated to show the ingratitude, the folly, and the treason the Israelites committed in forsaking God. AND PROVOKED THE LORD TO ANGER. "They exasperated Jehovah." There was no passion, no vindictiveness, but grief and indignation, an intense feeling against sin. The people he wished to save refused to be saved.

13. ASHTAROTH, the plural of Ashtoroth, as Baalim of Baal, and probably for the same reasons. Ashtoroth, "most happy, or fortunate, the supreme source of happiness," was the female deity corresponding to Baal, the moon or the planet Venus, as Baal was the sun.

V. WHAT GOD DID TO SAVE AND RESTORE.—Vs. 12-16. First. He made them suffer the consequences of their sins. 14. THE ANGER (indignation) OF THE LORD WAS HOT. What had seemed dull and tame to them blazed up in a fiery flame. The more intense the love, the more intense also the indignation. If the feelings against sin do not flame and burn, then the love also is a feeble thing.

Second. HE DELIVERED THEM, for punishment. Their enemies were only the instruments in the hands of God. From whatever source the punishment of sin comes, it is from God. HE SOLD THEM. For the sake of the spoils which attracted them, the fruits of Israel's prosperity, the nations were allowed to gain victories over them, so that they (the Israelites) COULD NOT ANY LONGER STAND BEFORE THEIR ENEMIES. Luxury and vice weakened them, disobedience weakened their patriotism, consciousness of wrong took away their courage and their manliness, their turning from God aroused jealousies and caused divisions.

15. THE HAND OF THE LORD WAS AGAINST THEM. His power and influence. The Almighty God was against them. The only hope was changed into an enemy. God could not bless a disobedient people, for that would be to encourage disobedience. AS THE LORD HAD SAID. The Lord keeps his threatenings as well as his promises.

Second. He gave them deliverance. 16. NEVERTHELESS God punishes his people, but he does not destroy them. As soon as his discipline has led them to repentance and to a better life he delivers them from the evils their sins had brought upon them. THE LORD RAISED UP, in various ways, by various means; some-

times by a direct call, sometimes by natural methods of his providence. But in all cases it was the Lord who did it. JUDGES, deliverers. See above. God by his goodness would lead them to repentance. This is the motive God loves to apply to men so long and so far as possible.

ADVISE TO MINISTERS.

BY REV. F. B. MEYER, D. D.

I. Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Saviour.

II. Let us maintain the custom of expository and experimental preaching.

III. Let us not announce sensational subjects to draw congregations.

IV. Let us be strict to keep outside of our churches objectionable ways of raising money.

V. Let us carefully maintain church discipline; and let people understand that if they want cards, balls, theatres, etc., they must dissociate themselves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their own Master, but let them do it apart from the church, lest they invalidate her testimony and impair her life.

VI. Let us see to it that we act as light and salt on the movements of the time, not allowing the government of affairs to drift into the hands of irreligious and professional politicians.

VII. Let us avoid having too many paid officials in our church work, and train our members to fill the various functions of church life.

VIII. Let us avoid throwing on the evangelist's duties to which God has not called him. His work is not primarily with the church, but with the world; and he should not be called in till the church is in a healthy condition, and there is already a symptom of God's work through her upon the world.

Seasonable Advice.

CHANGE OF WEATHER DISASTEROUS TO MANY PEOPLE.

Bad Blood Makes You Liable to Cold—A

Cold Makes You Liable to Twenty

Diseases—How to Protect

Yourself.

Changes of the season affects the health more or less perceptibly. The effect of the hot summer weather on the blood leaves it thin and watery, and now that the weather is changeable this makes itself disagreeably felt. You feel bilious, dyspeptic and tired; there may be pimples or eruptions of the skin; the same weather brings little twinges of rheumatism or neuralgia that give warning of the winter that is coming. If you want to be brisk and strong for the winter it is now that you should build up the blood, and give the nerves a little tonic. Dr. Williams' Pink Pills are the greatest of all blood-making, nerve-restoring tonics, and will make you strong and stave off the aches and pains of winter if you take them now. Mr. James Adams, Brandon, Man., is one of the thousands whom Dr. Williams' Pink Pills have restored to health and strength. He says:—"It is with deep gratitude that I acknowledge the benefit I have derived from the use of Dr. Williams' Pink Pills. Before taking the pills my health was much shattered with rheumatism, nervous depression and sleeplessness. For fully twelve months I rarely got a good night's sleep. When I began the use of the pills it was with a determination to give them a fair trial. I did so and can truthfully say that I could not wish for better health than I now enjoy. I shall always speak a good word for Dr. Williams' Pink Pills."

Poor blood is the cause of most disease. Good blood means health and strength. Dr. Williams' Pink Pills do not purge—they simply make pure, rich blood. That's why they cure so many diseases. But you must always get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all druggists or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

ALLEN'S LUNG BALSAM
will positively cure deep-seated
COUGHS, COLDS, CROUP.
A 25c. Bottle for a Simple Cold.
A 60c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.



Backaches of Women.
Not one woman in twenty has a strong back.

Backache is the cry of Weak Kidneys for help. Backache is the warning note of much more serious trouble to come, if not attended to immediately. Backache can be cured quickly and permanently by using

DOAN'S KIDNEY PILLS.

The great and well known Kidney remedy. They have cured thousands of women. They will cure you.

Mrs. R. L. Lane, Mapleton, N. B., writes: "I was greatly troubled with Backache and pain in my side. I saw Doan's Kidney Pills advertised, so thought I would give them a trial. After the first box I began to feel better and I took two more to make a complete cure. I consider Doan's Kidney Pills a good, honest, reliable medicine for all kidney troubles and can highly recommend them." Price per box or 3 for \$1.25. All dealers or T. J. DOAN KIDNEY PILL CO., TORONTO, ONT.

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until you have seen the Year Book of Fredericton Business College outlining our Commercial, Shorthand and Typewriting Courses. Send your name and address on a post card and you will get it without delay. Address W. J. OSBORNE, Principal, Fredericton, N. B.

Wanted THE BUSINESS COLLEGE. Capable and intelligent young men to earn Shorthand. We cannot begin to supply the demand for such writers, and no class of work gives better opportunities of advancement. Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a stenographic position gives for rising in the world. Students can enter at any time. S. KERR & SON, Oddfellow's Hall.

Wanted Everywhere Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England. Address to-day the VARIETY MF'G CO. Bridgetown, N. S.

SCIENTIFIC FOOD

That Cures Patients Quickly.

"My experience with food has been considerable.

For twenty years, I suffered with chronic indigestion and bowel complaint which brought on general debility," says a gentleman of Danville, Ills. "I was very poor in flesh and everyone thought I had consumption. I was treated by the best doctors of several cities, but to no benefit.

At last, I went to the hospital and while there began using Grape-Nuts, the physician giving me permission, and from that day I commenced to gain. By careful diet, and using judgment, I gained in flesh and strength, my lungs got better, and today I consider myself as well as men in general at my age of 60 years.

The other patients noticed I had gained faster under the same treatment and care and I told them to add Grape-Nuts to their diet, and be careful not to eat meat, nor warm bread and starchy food. I can now eat anything in reason; I sleep well; bowels are regular and I have gained 22 pounds in flesh. Grape-Nuts food saved my life.

It adds to the health and comfortable living, makes the mind clear and prolongs life." Name given by Postum Co., Battle Creek, Mich.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick is Rev. J. W. Manning, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stearns, Charlottetown.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Stearns.

YARMOUTH, N. S.—Rev. H. F. Adams has again received a most unanimous call to the pastorate of the First Yarmouth church. Bro. Adams' former pastorate of four years, 1886-1889, was broken off by ill health, which in the providence of God has been completely restored. Mr. Adams will begin work here again Dec. 1st, 1902.
OCT. 25, 1902. CHURCH CLERK.

LOWER AYLESFORD CHURCH.—Again on Sabbath morning of Oct. 26th, at Greenwood we visited the baptismal waters, and six sisters were "buried with Christ in baptism." We are rejoiced to hear new voices testifying to the saving power of Christ. May the good work begun be continued. We feel that we are simply gathering the harvest of other men's faithful sowing. Even so, "One sowed and another reaped." The work is the Lord's; to him be the glory.
Kingston, N. S. J. A. HUNTLEY.

HOPEWELL.—Since our last notes were published the pastor has spent a short vacation in Nova Scotia, visiting friends and relatives. My pulpit was supplied by Evangelist Beaman and Rev. E. B. McLatchy. Five have recently been received by letter. We have suffered heavily by removals. Recently J. C. Calhoun's family removed to Gaspé. Elijah West and family go this week to Washington Territory, and in a few weeks Noah Pierson and family go to California. We are sorry to lose these Christian families from our church and community. However they will be a great gain to the places where they pitch their tents.
F. D. DAVIDSON.

KINGSBORO' P. E. I.—On the 19th of October a Sunday school concert or service was given by the "Mission Band" and others, which was of a very interesting and instructive nature; it consisted of recitations, dialogues, exercises, and vocal and instrumental music. The parts taken by Miss Hattie May Robertson and Miss Bessie Bruce and others, were well rendered, being an adaptation of "Pilgrim's Progress," also the "building of the lad-"

ARE YOU AMBITIOUS?

Coffee Makes Some People Helpless.

We inherit our temperaments. Some children are happy and bright, while others are nervous and cross. Care should be taken that the child is given proper food and drink so as not to increase natural nervousness or to bring it on; but this is often overlooked by mothers who permit their children to drink coffee without check.

The wife of a groceryman living in Silliam, Mo., says, "I was born with a nervous temperament, and this was increased by my parents giving me coffee when a child, unconscious of its bad effect on my nervous system. In time, a cup of coffee in the morning invariably soured on my stomach, and a single cup at night would make me nervous and wakeful and often cause a distressing heart-burn. Last year I laid in bed all Summer with nervous prostration, a complete wreck from coffee drinking. I craved a good, nourishing, hot drink and commenced to use Postum Food Coffee.

There was a gradual improvement in my health almost from the commencement of using Postum. I could sleep well, the heart-burn and nervousness disappeared, my stomach trouble stopped and now (a year later) I have gone from the sick-bed into the store behind the counter day after day; from a helpless to a stirring business woman, with new life and strength, new hopes and ambition; from the pale, weak 102-pound woman to my present weight of 120 pounds. Thanks to Postum.

We carry Postum in stock and recommend it to our customers; we love to sell it and often give a trial quantity to the faltering to induce them to use this health-giving drink." Name given by Postum Co., Battle Creek, Mich.

der," was very instructive: in fact the whole of the service reflects great credit upon the promoters who carried it out to completion in so satisfactory a manner. After an address by the worthy superintendent, a collection was taken amounting to about \$9, which will form the nucleus of a Sunday school library, which is much needed.

WINDSOR, N. S.—Dr. Gates occupied the pulpit here on the 26th inst. for the last time before leaving for St. John. He preached two powerful sermons, to large and appreciative congregations. His pastorate here has been a short one—less than two years, yet he and Mrs. Gates have endeavored themselves, not only to the members of this church and congregation but to many of the denominations as well. Dr. Gates has given us a number of "series" of discourses since he came here which have been much appreciated. The one just finished, on the Epistle to the Ephesians, has been especially helpful. Rev. W. F. Parker is now with us and expects to occupy the pulpit on the 9th inst. May the Divine blessing attend the future labors of both these brethren.

CLEMENTSPORT AND SMITH'S COVE, N. S.—Two have recently been received by letter. We have been making an effort during the past year to have members of other churches resident on this field to unite with us. Some ten have done so. We have also endeavored to have our non-resident members unite with the churches in their places of residence. Some have done so at our urgent request. This subject is one that should have the attention of all our churches. Three cases of discipline have been before us during the year, and we have come out of the ordeal much better than could be expected. We hope to have four classes for a Bible study course in operation within a few weeks. The schools at the Cove and Port put in new and valuable libraries of a superior grade of reading. Some of our late summer visitors at the Cove have given the pastor sufficient money to provide two dozen hymnals for general use.
WARD FISHER.

FIRST CHURCH, HILLSBORO.—The interest in the work of Christ in this section of the vineyard, while not what we desire, is increasing as time passes, and there seems to be a general expectation that there will be a more manifest expression of the Spirit's power. There is an earnest desire in many hearts to see a great revival—a great revival in the church itself. If this shall occur there will be a great ingathering of souls. There is opportunity here for a wonderful work—many souls not gathered in the Lord's garner. We hope to have the prayers of God's people. We shall try and remember our sister churches in our prayers to God. Some of our young people are seeking the Lord and we hope to see many of them rejoicing in His salvation and service. On Nov. 9 we will re-open our meeting house in Salem. Rev. C. W. Townsend, of St. Martins, my predecessor, will be with us and preach the opening sermon. A large gathering will be present to hear our beloved brother again. Rev. A. T. Robinson, M. A., of Middle Sackville, will be with us and preach. The neighboring pastors and friends are also invited. Over one thousand dollars have been expended on the chapel and it will be one of the neatest and best in the country. Bro. Townsend will preach in town at the evening service, thus giving his many friends an opportunity of seeing and hearing him.
J. B. GANONG.

CHARLOTTETOWN.—The meeting of the P. E. I. Sunday School Association recently held here, was in point of attendance, interest and apparent good results, the best yet. The report of the Executive warmly commended the work done by the General Secretary, Rev. G. P. Raymond, a former Baptist pastor, through whose efforts interest in the 213 Provincial Sunday Schools, with a membership of 1200, had been awakened and increased. Brother R. is happy and successful in his work and his services are being retained at an increased salary. The Baptist church is in an excellent condition for efficient service. The Pastor, Rev. J. L. Miner, is pleasing in presence, kindly in manner, clean in life, faithful in his work, practical in his ministrations and loyal to the denomination of which there is good evidence in the contributions of his people to

our missionary and educational work. We are told that on two different occasions he recently recommended the MESSENGER AND VISITOR to his people. That church services are well attended and interesting and the outlook good, we are happy to report. Much and justifiable complaint is made in the city on account of the non-enforcement of the prohibitory law, and an organized effort is being made to bring about a better state of affairs. Deacon J. K. Ross, a stalwart in temperance and Christian work, is a mover in the matter and is entitled to much credit and sympathy in his efforts. Charlottetown is well situated and prospering and might be much more so were its numerous dives annihilated, and the money now spent for drink spent for home comforts and home, personal and public improvement. Some of the drug stores are charged with an excessive sale of intoxicants, there being two honorable exceptions and the "Apothecaries Hall," kept by Hughes is one of them.
COM.

P. E. I. Sunday School Convention.

The annual inter-denominational Convention of Prince Edward Island Sunday Schools was held in Charlottetown on Monday and Tuesday, the 20th and 21st of October; it was the crowning event which marked the completion of a year of genuine progress. One year ago when a distinct advance was made and a Field Secretary employed to give his whole time to the work, many were doubtful and prophesied disaster; but we were most fortunate in our choice of a man; and with Rev. G. P. Raymond giving all his energies to advance the interest in Bible study throughout the Province, we have proved to the doubters that we can approach to the pace set by Paul, who could do all things through Christ, who is our common leader and source of strength.

We began the year with an eighty dollar surplus and have closed with more than a hundred dollars in the treasury after paying all bills and sending Mr. Raymond to the great triennial convention at Denver; and we have begun the new year's work by again engaging Mr. Raymond at an increased salary. Though our Province is considered small, our Field Secretary found the work often taxing his ingenuity and energy, for it was a difficult matter to avoid clashing of dates for the meetings of the fifteen district organizations. The work has been energetically pushed and has resulted in pleasing advance along all lines of work. One source of especial gratification is the increase in the number of schools that carry on work during twelve months of the year; and another was the large class of graduates in Normal work—fifty-two students receiving diplomas for work satisfactorily completed. All Sunday school workers are devoutly grateful to Mr. Marion Lawrence, the International Secretary, for his most valuable assistance at our Convention, nor shall we forget Prof. E. O. Excell, who was a choir in himself. We are glad to record an increasing interest in Bible Study and Christian work, and we enter hopefully on the new year's work under Mr. Raymond's efficient leadership.
JEREMIAH S. CLARK,
Recording Secretary.

Bay View, 27th, Oct.

N. S. Receipts for 20th Century Fund.

OCTOBER.

Rev M B Whitman, Chester Basin, \$5; Rev E N Archibald, Melvern Square church, \$4; Rev E E Daley, Bridgetown, \$5; Rev R O Morse, Chester, \$5; Rev J G Belyea, Westchester, \$2; Hebron church, \$15.86; New Canada church, \$2.25; Aylesford church, \$4; Halifax 1st, \$30; Upper Wilmot church, \$10; "A Friend," Lockport, \$15; Wolfville church, \$9; Margaret Sunday School, \$3.58; Janet L. Warne, Mill Grove, \$1; Barrington church, \$3.25; Maggie A. Porter, Hiltown, \$5; Alpheus Palmer, credited to Dorchester church, \$25; Yarmouth 1st Mrs N A Wyman \$1; Miss Louise Churchill, \$1; J W Grant, \$2; Church, \$147.25; Digby; The Misses Ve \$2; Mrs F A Anderson \$1. Church \$33.50; Rear River, Miss Myrtle Miller, \$1. Church \$53.55; River Herbert, Hulda R Christie, \$5; Misses Laura and Ella Seaman \$10. Church \$36.26; Hantsport; Mary Holmes \$1, Church \$10.16; Dartmouth church, \$41.50; River Philip, \$1.35; Truro, Immanuel church, \$16. Prince Street, \$13.15; Bass River, \$26.67; Wallace \$3.40; Point de Bute, \$3.91; Westmoreland Point, \$9; Pugwash, \$13.01; Parrsboro, 3.50; Springhill \$27; Oxford \$35.07; Little River, \$6.64; Scotch Village, \$1.56; Windsor, \$1; Cambridge, Hants Co, \$10; Rawdon, \$5.62; Falmouth, \$7.71; Mt Denison, \$5; Brookerville, \$9.54; Lockhartville, 75¢; Seabrookville, Hants Co, \$5.31; Gasperaux, \$19.80; New Minas, \$1.36; Canaan \$1.17; Port Williams, \$8.59; Canning, Mrs Meek, 5¢. "M P" 50c, Church, \$11.57; Westport \$49; Freeport, \$21.75; Sandy Cove, \$2.25; Centerville, Digby Co, \$9.28; Lower Ross-way, \$2.30; "A Friend," \$5; Mrs C H Martell \$1; South Rawdon, \$1.50; Mrs Worden Hubley, Marshalltown, \$1; "One of the Advocate church," \$20; Interest \$1.51; Total for October \$81.43. As by the above report \$61.91 are credited to New Brunswick, the amount for N S would be \$916.52 Before reported \$81.03. Total to date \$1197.55.
HUGH ROSS HATCH, Treas. for N S.
Wolfville, N. S., Oct. 31st, 1902.

The Hudson Valley railroad strike was settled Nov. 2, by unanimous vote of the striking employes, the company accepting a position made by the men, who will return to work Monday morning. The union is not recognized.

A Cancer on the Face 35 Years.

Indianapolis, Ind., Mar. 20, '99.

I had a cancer the size of a silver dollar on the left side of my face for 35 years. I had tried different doctors, burning plasters being applied and suffering untold agony by their use all to know a cure I had been told by friends and doctors that I could not be cured. I was induced to try Dr. Rinehart's cancer cure, and I am happy to say I am permanently cured. I think his treatment most wonderful, there being no pain to speak of, never losing a moment's sleep on account of the treatment. I will be pleased to answer all inquiry if a stamped envelope is enclosed. I give this testimonial for the benefit of the afflicted and will recommend his treatment to any one a like sufferer.

Most Resp.

HENRY NAYLOR.

Persons afflicted can have a book on Cancer and a Trial Treatment sent them with full directions, free of cost, postage prepaid, by sending a full description of their case to DR. RINEHART, Box 20 Kokomo, Ind.

AGENTS WANTED

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Wants two or three reliable men to act as Agents for the Province of New Brunswick. Liberal contracts to good men.

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for that instrument will fill the requirements.

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**Delicious Drinks
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ARE MADE FROM

**BAKER'S
BREAKFAST
COCOA**



ABSOLUTELY PURE

Unequaled for Smoothness, Delicacy, and Flavor

Our Choice Recipe Book, sent free, will tell you how to make Fudge and a great variety of dainty dishes from our Cocoa and Chocolate.

ADDRESS OUR BRANCH HOUSE

Walter Baker & Co. Ltd.
12 and 14 St. John Street
MONTREAL, P. Q.

MARRIAGES.

CASEY-BRENNON.—At Springhill on Oct. 25, by Rev. H. G. Estabrook, Joseph Casey to Katherine Brennan, both of Springhill.

MCDONALD-PEARS.—At the home of Mr. Martin Black, uncle of the bride, Springhill, N. S., Oct. 29th, by Rev. H. G. Estabrook, James I. McDonald of La Belle, P. Q., to Elizabeth E. Pears of Truro, N. S.

SANFORD-SEARNED.—At Grafton, Kings county, N. S., Oct. 26th, by Rev. E. O. Reed, George Wade Sanford of Grafton and Mary Emma Searned of Braintree, Mass.

PAUL-VICKERY.—At the Baptist parsonage, Parrsboro, by Rev. D. H. MacQuarrie, Oct. 19, John Paul of Advocate, N. S., and Rubie Vickery of Diligent River, Cumberland county, N. S.

STEWART-HICKS.—Oct. 29th, at the parsonage, Kingsboro, by Rev. J. W. Gardner, Charles R. Stewart to Marjorie Hicks, all of Lot 17, Kings county, P. E. I.

GROVER-PELMATE.—At the Baptist parsonage, Canis, N. S., Oct. 30th, by Rev. O. N. Chipman, Wm. A. Grover and Cordelia J. Pelmate, both of White Hixon, N. S.

HATT-MILLARD.—At Liverpool, Oct. 15, by Rev. C. W. Corey, Harold D. Hatt to Margaret Millard, both of Liverpool.

HARTLEY-BRADSTREET.—At the parsonage, Centreville, N. B., Oct. 27, by Rev. E. S. Freeman, Birton Hartley to Lavina Bradstreet, both of Bridgewater, Me.

ELLIOT-BURGOYNE.—At the Baptist parsonage, Oct. 22nd, by the Rev. George Howard, Edward Elliot of Queensbury and Edna Burgoyne of Kingsclear, York Co.

KENNEY-REED.—At the residence of the bride's father, Oct. 8th, by the Rev. George Howard, assisted by the Rev. A. Allen, George O. Kenney of Lowell, Mass., and Beatrice A. Reed of Maple Ridge, York Co.

DEATHS.

BRYANT.—Suddenly at Smith's Cove, Digby county, N. S., October 25th, William Bryant, in the 63rd year of his age.

BECKWITH.—On the 27th Oct., Bessie Pearl Beckwith, aged 17 years, only remaining daughter of Andrew and Mildred Beckwith, departed this life after a few months' illness. During her sickness Bessie displayed Christian fortitude. Meekly and patiently she bore her sufferings, which were intense at times. Her desire, on learning the mortal nature of her disease, was "to depart and be with Christ." The father, mother, and two brothers, have the sympathy of a large circle of friends in this their grievous

affliction. May the consolation of a Father's love, that doeth all things well, be theirs.

WASSON.—At Cumberland Point, N. B., on the 26th inst. Geo. Wasson, aged 83 years. For many years Bro. Wasson was a faithful member of the Grand Lake church, taking an active part in the Christian work, until he was stricken with paralysis, twelve years ago. From that time his health was not good, particularly so during the last five years. Though he suffered much, he bore it all with Christian fortitude. He often prayed, if it could be the will of God, he would like to depart and be with Christ. He died as he had lived, "in Christ." He leaves two brothers, two sons and one daughter to mourn the loss of a kind and loving father.

MCILHINNEY.—At Truro, N. S., Oct. 29, Annie O., daughter of Mr. and Mrs. J. F. McElhinney. Our sister's illness was long and often full of weariness, but it was borne with great patience, courage and hope. Up to the time of her sickness she was a member of the choir of the First Baptist church and was greatly beloved by her many friends in the church. She will be greatly missed in the home where she was the centre of love and joy and the loss is a severe one for her father and mother and brother. They have, however, the Christian's comfort and hope, for the last words of their dear one were, "Safe in the arms of Jesus."

VINCENT.—John R. Vincent, aged 80 years, fell asleep in the Lord on the 1st of Oct. Bro. Vincent was a life-long resident of the old city of Portland, now St. John, North End, and for many years a member of the Main Street Baptist church, for much of this time he was the efficient leader of the choir. He was known and respected in the city as an energetic, industrious and thoroughly trustworthy man. During the last few years his voice began to fail, recently as a result of paralysis of the vocal chords he lost his voice altogether; though for some time past he could not articulate a word, yet his hymn and tune books were his constant companions. The grand old hymns and tunes through which the fathers and mothers in Israel voiced their praise and thanksgiving to the God of all grace, were to him a source of peculiar joy. Of a family of 15, his wife and seven of their children preceded him to the better land, four sons and four daughters are left behind to mourn their loss. Their sorrow, however, is tempered with the blessed hope of a reunion where no discordant note is ever heard.

SOUTHERN.—At Port Maitland, N. S., on Oct. 24, Ivan F., son of Douglas Southern, Esq., at the age of 23 years. Deceased has been afflicted for some months with lung trouble and it very unexpectedly culminated in profuse and fatal hemorrhages. Ivan had been received into the church at Westport by Pastor Peter McGregor about two years ago. A little less than one year ago he removed with his parents from Westport to reside at Port Maitland. Since his coming here he had endeared himself to both old and young by his kindly, patient and thoughtful demeanor. He was frequently found in the place of prayer and worship and longed to hear sing the glad songs of salvation. During the last day of his life and when he realized that the end could not be far away, he committed himself in prayer, without fear or confusion, to his Saviour who he believed was able and willing to save him. In this faith and hope he passed from mortal view, assuredly in the keeping of him upon whom he had called. The funeral service took place on the following Sunday afternoon and was very largely attended. The remains were interred in Island Cemetery, Port Maitland. Brother and Sister Southern and their four surviving children have the heart-felt sympathy of the entire community in their sore bereavement. They know the source of all true comfort and to that Source we would lovingly commend them. He is able to bind up the broken hearted and to comfort all who mourn.

CHUTE.—At Beaver River, Yarmouth county, N. S., on Oct. 15, Israel Chute, in his 72nd year. Bro. Chute's death was very sudden. After reading a portion in his well used Bible as was his

**Manchester, Robertson & Allison,
St. John, N. B.**

**GLOBE -
WERNICKE
ELASTIC
BOOK-CASE**

The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet.

An Ideal Book-Case for the Home.

went at the close of the day, he took up the newspaper to scan its columns when he drew a deep breath or two and, throwing himself back in his chair, immediately expired in the presence of his daughter, Mrs. Perry, with whom he had been living. But though thus unexpectedly called, our brother was not unready to go. He had lived for many years with heaven in view his whole course being ordered with reference thereto. Never was he found when not in a frame of mind to pray or to give expression to his confidence in Christ. The services of the Lord's house were his delight and the more they were characterized by spiritual union the higher his delight in them. Always present at the prayer meetings and ever ready to participate with enthusiasm in the exercises, Bro. Chute will be greatly missed in the church life at Beaver River. May his mantle of devoted constancy fall upon some other's shoulders! His memory shall be long and lovingly cherished especially by all who knew him in Christian fellowship and service. Deceased leaves three sons and three daughters to lament the loss of a respected and loving father. May the father's religion be the children's also to make them equally strong and helpful in life and happy and hopeful in death. Precious in the sight of the Lord is the death of his saints."

**OPENING OF NEW CHURCH AT
CAVENDISH.**

The new Baptist Church at Cavendish was opened and dedicated on Sabbath last. There were three services, at eleven a. m., at 3 p. m. and 7 p. m. The dedicatory sermon was preached by Rev. D. H. Simpson, of Billtown, N. S., a native of Cavendish. The text was from Matt 23. 20 "Lo, I am with you all the days even unto the end of the age." The subject was the perpetual presence of Christ with his church. The dedicatory prayer was offered by Rev. J. C. Spurr, of Pownal, a former

pastor of the congregation. At the afternoon service, Rev. M. H. McIntosh, of the Presbyterian church, was the preacher, and Rev. Mr. Spurr took the evening service. Although the weather was unfavorable, there were large audiences at all the meetings, and the collections were fairly liberal.

We heartily congratulate the congregation on the successful opening of their beautiful new church. Although but a very small congregation, they have now one of the nicest and most-convenient churches in any country community in the province.

The building was designed by George Baker, Esq., Summerside. The contractors were the Schurman, Lefurgey Co. Mr. Muttart was the efficient foreman for the wood work. The plastering was done by Mr. Brehant and the painting was in charge of Mr. Duncan, and it is not too much to say that the building reflects credit on all those as well as on the enterprising and liberal congregation.

The outside of the church is done with pine siding, cedar shingles and pine finish. Inside it is finished with Quebec Spruce in the natural wood, with windows of Cathedral glass. Besides the main audience room, there is a large vestry or class suitable for young people's meetings, a choir room, Pastor's room and library. The seats in the main building are fixtures, in the vestry chairs are used. The building when dedicated was paid for with the exception of about \$300. The congregation had the benefit of a liberal bequest from the late Jacob Bradshaw of N. B., father of Dr. Bradshaw of New Glasgow, amounting to \$500 with interest, still when we remember that there are only about fifteen families and that the building with furnishings cost over \$2000 the result is most creditable to their enterprise and liberality.—Patriot.

"An Ounce of Satisfaction is Worth a Ton of Talk."

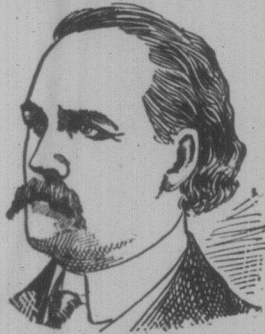
TRY VIM TEA but once and our advertising as far as you are concerned will not be necessary. **VIM TEA Lead Packets Only.**

BAIRD & PETERS, Tea Importers and Blenders, ST. JOHN, N. B.

What Causes Deafness.

The Principal Cause is Curable but Generally Overlooked.

Many things may cause deafness, and very often it is difficult to trace a cause. Some people inherit deafness. Acute dis-



eases like scarlet fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist on ear troubles gives as his opinion that nine out of ten cases of deafness is traced to throat trouble; this is probably overstated, but it is certainly true that more than half of all cases of poor hearing were caused by catarrh.

The catarrhal secretion in the nose and throat finds its way into the Eustachian tube and by clogging it up very soon affects the hearing, and the hardening of the secretion makes the loss of hearing permanent, unless the catarrh which caused the trouble is cured.

Those who are hard of hearing may think this a little far fetched, but any one at all observant must have noticed how a hard cold in the head will affect the hearing and that catarrh if long neglected will certainly impair the sense of hearing and ultimately cause deafness.

If the nose and throat are kept clear and free from the unhealthy secretions of catarrh, the hearing will at once greatly improve and anyone suffering from deafness and catarrh can satisfy themselves on this point by using a fifty cent box of Stuart's Catarrh Tablets, a new catarrh cure, which in the past year has won the approval of thousands of catarrh sufferers, as well as physicians, because it is in convenient form to use, contains no cocaine or opiate and is as safe and pleasant for children as for their elders.

Stuart's Catarrh Tablets is a wholesome combination of Blood root, Guaiacol, Eucalyptol and similar antiseptics and they cure catarrh and catarrhal deafness by action upon the blood and mucus membrane of the nose and throat.

As one physician aptly expresses it: "You do not have to draw upon the imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvement and relief are apparent from the first tablet taken."

All druggists sell and recommend them. They cost but fifty cents for full sized package and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merit of Stuart's Catarrh Tablets.

Invigorating!

WHAT IS?
GATES' SYRUP.

WHY?

Because it tones up the system, imparts fresh energy, restores the fastidious appetite to heartiness, and is unequalled as a GENTLE physic.

That is why you should take of dose every other night.

The effect is remarkable in restoring buoyant spirits and robust good health

—SOLD EVERYWHERE BY—

C. Gates, Son & Co.,
MIDDLETON, N. S.



DO NOT FORGET.

Do not forget as you go on your way Through the busy world, with its toll and strife.

Often a kindly word to say To those you meet in the paths of life. Do not forget that a smile of cheer May comfort a heart that is sad and drear, And brighten day that is hard and long. The burning words that forever live It may not be yours to speak or give— But there's heart and hope in a bit of a song.

Do not forget that wherever you go Kindly deeds may be found to do. No one so poor but can bestow The help that will courage and faith renew!

No one so weak that cannot give The hand that may help a soul to live And rise again from the trodden clay Splendid achievements may never be yours, But the deed that for love's sake is done endures, And will blossom forever from day to day.

—L. M. Montgomery.

WHAT ARE YOU GIVING?

To the church? How much of your time and energy? How much of your best thought in planning her work? Do you exhaust your strength in business so that you are almost too tired on the Sabbath to think clearly? You are "giving money." Well, but the church of Christ needs consecrated brains, energy and personal service.

To the unfortunates? What a large number of our brothers and sisters are crippled in one way or another worse than physical blindness or lameness! Crippled by sinful heredity with vile appetites and sins, or crippled by narrow, cramping environment. What are you feeling for them? Sympathy? Well; but what are you doing? Have you found some good movement you can help which relieves and redeems these unfortunates?

To the great, wide world? It is getting closer together, and we can see now the needs of China, Africa, Cuba, the Philippines. We are shocked and stunned by awful revelations. What are you doing? Getting into personal relations with workers to encourage and materially help them? Praying for them daily?

What can we do? As Saul did—let us ask the Lord. He will speak to us concerning it. He will direct to a place of usefulness, and if we are his, there will be real work we can do.—Selected.

APPROPRIATING FAITH.

A teacher of a class of newsboys went to see one one of them, who was sick and dying. Billy was delighted to see his teacher. He said: "I'm glad to see you, captain, and I want to ask you two questions. The first is, did you tell us the other Sunday as how Jesus Christ died for every fellow?" "Yes," replied the teacher, "I did; for Jesus Christ died for every one of us." "I thought so," said Billy. "Now, I've another question: Did you tell us as how Jesus Christ saves every fellow that asks him?" "Yes; everyone that asketh receiveth." Then, in a weak trembling voice, Billy said "Then I know that he saves me, because I asked him."

To make a half a ton of coal go as far as fifteen hundred weight place a quantity of chalk in the grate. Once heated this is practically inexhaustible from the combustion and gives out great heat. Place the chalk at the back of each of your fires in nearly equal proportions with your coal. Full satisfaction will be felt both as to cheerfulness and as to the warmth of the fire, and the saving throughout the winter will be at the rate of 25 per cent.—Scientific American.

MESSRS C. C. RICHARDS & CO.

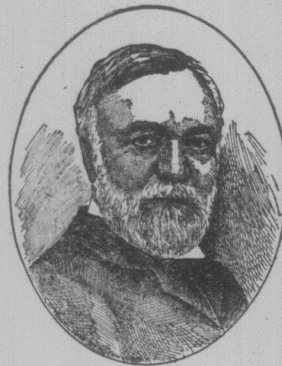
Gentlemen,—Theodore Dorais, a customer of mine was completely cured of rheumatism after five years of suffering, by the judicious use of MINARD'S LINIMENT.

The above fact can be verified by writing to him, to the Parish priest or any of his neighbors.

Merchant, St. Isidore, Que., May 12th, 1898.

INTERVIEW WITH MR. ANDREW CARNEGIE

PITTSBURG GAZETTE, JULY 17, 1902



"IF YOU WERE A YOUNG MAN, and had your start to make in the world, would you take up the manufacture of steel?" was asked of Andrew Carnegie by a gentleman who met him on the train to New York after his last visit to Pittsburgh.

The philanthropist hesitated a moment, then shook his head. "No," he said, "the best opening for a young man to-day is in rubber. Rubber will, in a few years, make a greater fortune under present conditions than

steel, or, in fact, any other branch of manufacture. The great value and manifold uses of rubber are just beginning to be properly appreciated, and the profits in its production are greater than almost anything about which I am informed."

Mr. Carnegie then launched forth in a long discussion on the growth of the rubber tree, the best product and the hundreds of uses to which it has been put, and even suggested a number of improvements that showed deep study of the subject.

"Watch the men engaged in the manufacture of rubber," he concluded, "and as the years go by you will see them amassing splendid fortunes. The opportunities for young men are as great to-day as ever in the history of the world, and I firmly believe that rubber furnishes the greatest."

The apparently startling statements of Mr. Carnegie, startling only to those who have not investigated, have aroused the greatest interest and everyone wants to at once know all about this wonderful new industry. Of course time is required to grow rubber trees as well as any other trees and those who wished to take the matter up now would be in a bad way were it not for the fact that energetic and farseeing men had already started plantations. Early in 1901 the Obispo Rubber Plantation Company acquired a tract of rich land in the true rubber belt of Mexico, consisting of fourteen square miles or nine thousand acres, over fifteen hundred acres of which have already been cleared and planted to rubber. There are over seven hundred thousand one year old rubber trees in the nurseries, besides from 500 to 1,000 acres planted in corn and other crops. The plantation force is fully organized, labor abundant and transportation facilities perfect, a railroad being on one side of the plantation and a river on the other. The best and quickest way for you to benefit by Mr. Carnegie's prophetic utterances is by sending to the Obispo people for full particulars of their proposition. What is thought of them by their neighbors in Mexico is shown by the letter from the largest American Bank in Mexico from which we quote as follows: "Knowing the personality of the Company and the advantageous situation of the Ranch 'El Obispo,' we feel safe in saying that their success is assured."

[Signed]

THE UNITED STATES BANKING CO.,
GEORGE I. HAM, Manager

To JOHN A. BARNES, Treasurer

MITCHELL, SCHILLER & BARNES, INC.
Exchange Court Bldg., New York City

Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

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Simply cut out this coupon and

mail it to us with your name and address, or write to us for prospectus, pamphlets and book of photographs showing progress already made on the Obispo Plantation.

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A. H. CHIPMAN,

General Agent for Eastern Canada and ST. JOHN, N. B.

This and That

LULLABY LAND.

A ship is sailing for Lullaby Land;
 And what may the cargo be?
 A woolly dog and a china cat,
 A trumpet of tin and an old torn hat,
 Are ready to go to sea.
 For Lullaby Land her sails are set—
 O pray ye the winds be true!
 She will gently glide o'er the sea, of
 Dreams
 Mid the moonbeams bright and the star-
 light gleams,
 'Neath the skies of sapphire hue.
 Now "All abroad for Lullaby Land!"
 One tiny traveller to go—
 The woolly dog and the trumpet of tin
 Two chubby hands have folded within,
 While a golden head droops low.
 Far Lullaby Land is reached at last;
 The captain's duty is done—
 By her sweet low voice and her voice so
 fair
 She has sailed the ship—the rocking-
 chair—
 To the Land of the Setting Sun.
 —Lena S. Thompson, in Good Housekeep-
 ing.

**THE PEACOCK AND THE BULL-FROG
 —A FABLE.**

BY JANET MACDONALD.

Once upon a time there was a Peacock which lived in a palace garden. Now all peacocks are supposed to be beautiful, but this bird was remarkably so his plumage being magnificent. So he was very proud, and strutted about as if to say: "See how beautiful I am!"
 Also, there was a little Bullfrog in that very same garden that chanced to hurt his foot, and was trying to reach the water; but try as hard as hard as he could, he failed to get along very fast.
 Just then the Peacock came along. "Hello, my friend," said the Bullfrog, "I have hurt my foot and cannot walk. Will you be so good as to let me ride on your back?"
 "Ride on my back!" angrily exclaimed the Peacock, "and spoil my beautiful feathers? No, no; you must get to the water as best as you can;" and so saying the Peacock walked proudly away. One of his beautiful feathers dropped to

the ground. "What can be the matter?" said he.
 "The matter is," said a voice very near, which proved to be that of a Fairy who had suddenly appeared, "you have lost one of your prettiest feathers, and are likely to lose the rest."
 "Oh!" exclaimed the Peacock in alarm, "could you possibly manage to put it back again?"
 "No, indeed," said the Fairy, "you are far too proud of your fine plumage and have nothing else to recommend you. Why were you so unkind to the Bullfrog? And, pray, how can you expect others to be kind to you? Pride must have a fall."—Commonwealth.

HETTIE'S LITTLE VILLAGE.

Hettie had a model village, and she never tired of setting it up.
 "What kind of a town is that, Hettie?" asked her father. "Is it a Christian town or a heathen town?"
 "Oh, a Christian town," Hettie answered quickly.
 "Suppose we make it a heathen town," her father suggested. "What must we take out?"
 "The church," said Hettie, setting it to one side.
 "Is that all?"
 "I suppose so."
 "No, indeed," her father said. "The public school must go. There are no public schools in heathen lands. Take the public library out, also."
 "Anything else?" Hettie asked sadly.
 "Isn't that a hospital over there?"
 "But, father, don't they have hospitals?"
 "Not in heathen countries. It was Christ who taught us to care for the sick and the old."
 "Then I must take out the Old Ladies' Home," said Hettie, very soberly.
 "Yes, and that Orphans' Home at the other end of the town."
 "Why, father," Hettie exclaimed, "then there's not one good thing left! I wouldn't live in such a town for anything! Does knowing about Jesus make all the difference?"—Selected.

LEFT-HANDED COMPLIMENT.

We heard recently of a helpful husband, who tried to lighten his wife's work, says the Rural New-Yorker. He arose very

early, and, being fond of doing little jobs around the house, he decided that the front porch was dirty, and that it would be a fine thing to clean it.

Chuckling to himself to think how surprised his wife would be when she came down, he went to the kitchen, got a scrubbing-brush, and a package of what he thought was soap powder, and a bucket of water, and started in to work with an apron tied around him. It was very early, the neighbors were not yet stirring, and he thought it was a great lark. Gayly he sprinkled the soap about; and then, moistening the brush, he got down to work. But the more he scrubbed the more pasty was the result, and after a while bubbles began to show themselves in a mess of what looked like yeast. Just then his wife appeared at the door.

"Why, Jack!" she exclaimed, "what in the world are you doing?"
 "Scrubbing the porch," replied Jack.
 Mrs. Jack picked up the package which the zealous husband had supposed contained soap powder.
 "Good gracious!" she cried, "you're using buckwheat flour!"—Ex.

AS WE FIND THEM.

The two had paused for a moment at the parting of the ways, and were talking of a friend.

"Lizzie is kind and generous," said one "and so energetic, too, if only she were more careful—"

"But she isn't," interposed the other, cheerily "so we must just take her as we find her and piece out her short-comings, whatever they are, with our own long-gings. I suppose none of us quite all the measure of what other people consider desirable, and probably Lizzie says of me: 'Elinor is warm-hearted and well-meaning, and so careful, if only she were a little more'—something that I am not! I used to worry a good deal because I couldn't make my friends over into what I thought they ought to be; but I am learning to take them as they are, and fill up their deficiencies with all love's might."

A laugh rippled through the woods, and still shone in her eyes as she turned away, but we felt that somewhere the world would be brighter and life sweeter for her presence. Taking people as we find them, valuing them for what they are, and filling up what is lacking with "love's might"—what a heaven it would make of many a discordant earthly home!—Wellspring.

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injuries gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

"Sharp is somewhat unscrupulous, isn't he?" "Yes, it will take more than his conscience to keep him from making a fortune."—Town and Country.

If We Could Make You Understand

that we want to send you an Absolute Gift, you would read every word of this Advertisement, and answer it at once.



This Fleur-de-Lis Chatelaine Brooch and Locket is a gift to every 12 person answering this advertisement.

SEND us your name and address on the below request, and we will take pleasure in sending you free of any charge this exquisite gold finished and hard-enamelled Fleur-de-Lis Chatelaine Brooch and Gainsborough Locket. The gift is unconditional, it being a bid for your friendship and good-will. With the Chatelaine Brooch and Locket we will send you ten boxes of Standard Electine Medicines to sell, if you can, at 25 cts. each, then return us our money and we will give you absolutely free all the following magnificent premiums: One Genuine Solid Gold Shell Ring, set with five simulative Rubies, Emeralds or Opals; one Nethersole Illusion Bracelet; One Imported Parisian Belt Buckle, and a complete set of Table



May We Hand You One of These?



Tennis (the most fascinating and popular game in the world.) Never before has there been gathered together such an array of beautiful and distinctive premiums for so light a service. Our medicines and Premiums stand squarely on their merits and are satisfying in every respect. We know this from thousands of testimonials from every province praising our remedies and expressing delight with our splendid premiums. It will be to your advantage to reply at once—don't put it off till to-morrow but write now before you forget it. The Chatelaine Brooch and Locket, which we give you entirely free, is in itself a princely gift, being finely gold finished, and sells regularly at \$1.00 each. The Locket opens and will hold two photos, and is the embodiment of artistic skill and beauty. Remember, all you have to do to get it is to sign and return the attached request to day; the Chatelaine Brooch, Locket and Medicine will be promptly mailed postpaid, and even if you do not sell the Medicine you at least have a \$1.00 Chatelaine Brooch and Locket for simply making the effort.

Request for Fleur-de-Lis Chatelaine Brooch, Gainsborough Locket, and Medicine.

ELECTINE MEDICINE CO., LIMITED, Toronto, Ont.
 Ship immediately by mail one Fleur-de-Lis Chatelaine Brooch and Locket; also ten boxes of Electine Medicines. I agree to make an earnest effort to sell the medicine and return you the money with the understanding that I am to receive for the service a Solid Gold Shell Ring, a Nethersole Illusion Bracelet, an Imported Parisian Belt Buckle, and a complete set of Table Tennis. If I fail to sell the medicine, I will return it to you within thirty days, and return the Chatelaine Brooch and Locket as a gift from you.

Name _____
 Address _____
 M V _____

Write your name and address very very plainly.

Lay down this paper and write us now.

The Electine Medicine Co., Limited, Toronto, Ont.



SURPRISE SOAP

Is a Pure, Hard, Solid Soap.
Economical in wearing qualities.
Most satisfactory in results.
Gives the whitest clothes,
clean and sweet.
You make the best bargain in
soap when you buy

SURPRISE,

ARE YOU RUN DOWN?

"The D & L" Emulsion

Trade-mark.

Puts new life into you.
Builds up Nerve and Muscle.
Adds pounds of solid flesh to
your weight.
Positively cures Anæmia, Gen-
eral Debility, Lung Troubles,
including Consumption if
taken in time.
Be sure you get "The D & L."

Society
Visiting Cards

For **25c.**

We will send

To any address in Canada fifty finest
Thick Ivory Visiting Cards, printed in
the best possible manner, with name
in Steel plate script, ONLY 25c. and
3c. for postage.

These are the very best cards and are
never sold under 50 to 75c. by other
firms.

PATERSON & CO.,
107 Germain Street,
St. John, N. B.

Wedding Invitations, Announcements,
etc., a specialty.

A PLACE FOR BRAINS.

A porter in London was engaged in
cleaning a luggage van, when the door
swung back, striking him violently on the
head.

"Oh, Pat!" he exclaimed to an Irishman
standing on the platform, "I believe I
have opened my head."

"Bedad, and now's the time to put
something in it," was Pat's witty reply.—
Ex.

News Summary.

A detachment of thirteen hundred
Government troops commanded by Gen-
eral Lucio Valasco, arrived at Colon, Col.,
from Sabanilla (department of Bolivia) on
board a French steamer.

It is understood that Mr. T. B. Flint,
M. P., of Yarmouth, will receive the
appointment of Clerk of the House of
Commons, which position became vacant
by the death of Sir John C. Bourinot.

Announcement has been made of a new
railroad to connect the Southern Illinois
coal fields with the Ohio River and to
give the industry a new market in the east,
which in the past has never been sought.

Passengers who have just arrived in
Kingston, Ja., from Venezuela, by way of
the Island of Trinidad, say the forces of
General Matos, the Venezuela revolution-
ary leader, are approaching Caracas, the
capital.

The negotiations between Great Britain
and Turkey, with regard to the encroach-
ments of Turkish troops to the Hinterland
of Aden, have resulted in a satisfactory
settlement. The Porte has modified its
note to Great Britain, and has ordered the
evacuation of the Hinterland, which was
formerly occupied by British troops.

John E. Redmond, member of Parlia-
ment, who came over to attend the United
Irish League Convention in Boston, sailed
Oct. 31st, on the White Star Liner, Celtic.
He was accompanied by his wife and son,
John Dillon and Michael Davitt who came
to New York with Mr. Redmond, will
remain there until Christmas.

Vessels from Ogdensburg, N. Y., are
preparing to rush coal to Montreal and the
Canadian ports before the canal freeze
up. The steamer Avon passed down the
river Nov. 1, with 1,600 tons of hard coal
from Oswego to Montreal. This is the first
hard coal to go to Canada since the
Pennsylvania anthracite coal strike began.

Small pox continues to spread in Bar-
bados at an alarming rate. A week ago
the total number of cases reached 1300.
In consequence of the shipping restrictions
the customs revenue declined the last
quarter by over \$20,000, a comparatively
large sum. The other islands are observ-
ing the most strict quarantine against
Barbados.

Premier Bond has returned from Wash-
ington. In an interview today the
Premier said he had succeeded in negotiat-
ing a convention with Washington authori-
ties; that on Oct. 18, the British Foreign
Office instructed Ambassador Herbert to
sign this convention and that he then
started for home, his work in Washington
being completed.

John Carroll Lathrop, John Quimby and
his wife Georgiana, were indicted Oct. 31
by the Grand Jury of Westchester County,
the charge being manslaughter in the
second degree. Mr. and Mrs. Quimby are
the parents of Ester Quimby, a child who
died last week of diphtheria, after the dis-
missal of a physician and the substitution
of Mr. Lathrop, who is a leader of one of
the Christian Science churches in New
York.

The Gazette says that Colorado Springs
is to have another outlet to the Pacific
coast, as well as a new road, which will
tap the immense coal fields at Trinidad.
Within 60 days, it is said, contracts will
be awarded for the building of 265 miles
of railroad by the Rock Island system,
connecting Pueblo and Santa Rosa (N.
M.) The Rock Island line from Liberal
(Kansas), which connects with the
Southern Pacific at El Paso, runs through
Santa Rosa, and the proposed line from
Pueblo to Santa Rosa will be the connect-
ing link in the Rock Island system between
Colorado and the Pacific coast.

The town of St. Pierre (Miq.) has been
devastated by fire. A destructive conflag-
ration started Nov. 2, and swept the main
portion of the town. The governor's
house, the government buildings, the
court house, the building occupied by the
ministry of marine, the Roman Catholic
cathedral, the presbytery, and the schools
and a number of other buildings were
destroyed. There was no loss of life or serious
accident. The rapid spread of the
conflagration was due to the trifling water
supply and to the fact that St. Pierre has
no adequate fire fighting appliances. The
town of St. Pierre has been partly burned
down three times before—in 1865, 1867,
and 1879.

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Mr. Stackhouse's Programme.

Following is the programme of Rev. W.
T. Stackhouse's itinerary in the interest
of the 20th Century Fund.

- Oct. 29. Upper Canard.
- " 30. Poraux.
- " 31. Canning.
- Nov. 2. Billtown (a. m.) Kentville
(evening.)
- " 4. Coldbrook.
- " 5. Cambridge.
- " 6. Waterville.
- " 9. Berwick field.
- " 11-14. Kingston, Morristown, Burl-
ington, Wilmot.
- " 16. Upper and Lower Aylesford.
- " 18. Melvern Square.
- " 23. Nictaux (a. m.,) Middleton
(evening.)
- " 24, 25. Nictaux field.
- " 26. Lawrence town.
- " 27. Port Lorne.
- " 30. Paradise, Clarence, and
Bridgetown in evening
- Dec. 1. Annapolis.

The brethren are asked to give Mr.
Stackhouse and the 20th Century Fund
the right of way—if possible, according
to this schedule—and to communicate at
once with Mr. Stackhouse and complete
the arrangements for his coming. Mr.
Stackhouse, as you will see from the
above has some dates left open which
may be used by the churches in the
vicinity where he happens to be. The
Committee has done its best in this mat-
ter. Do you brethren do the rest!

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